

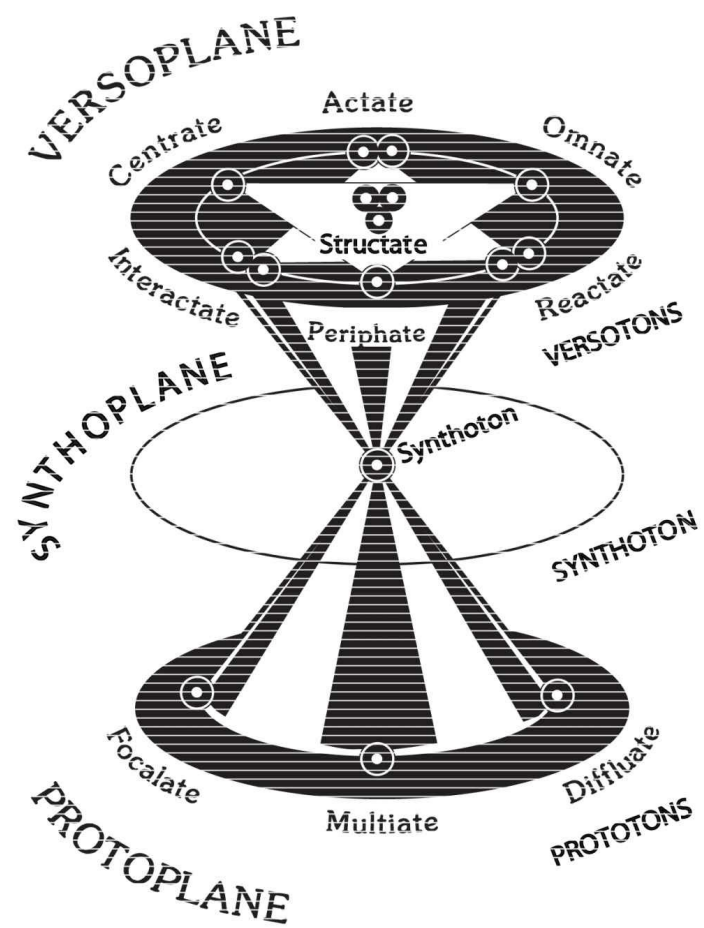
The background of the entire cover is a deep navy blue. It is adorned with intricate, glowing fractal-like patterns. These patterns consist of numerous small, bright white and yellow dots connected by thin, curved lines, creating a sense of movement and complexity. Several larger, more prominent fractal structures are scattered across the cover, each featuring a central black cross-like shape surrounded by concentric, glowing rings of light. The overall effect is one of cosmic wonder and mathematical elegance.

THE MULTILEVELATE UNIVERSE

A systematic framework of thought
compatible with *URANTIA Book* ontology.

by Troy R. Bishop

Contemplations on the nature, origin, and
destiny of reality.



TRIATE

THE
MULTILEVELATE
UNIVERSE

by
Troy R. Bishop

A Note to the Reader

To envision reality beyond the everyday, one must master unfamiliar concepts, learn new terms, and surmount a new taxonomy.

In early phases of study, one cannot know why certain prerequisites are necessary.

I know that a view does await the successful student of this reality model, which I call “multilevelate reality,” or sometimes, “reonics.” An unexpectedly grand view. To attain to this shared view, one must in some way be motivated. And one must persevere.

The method of the following pages is *developmental*. What is developed in earlier pages is used as tools in later pages.

The disciplines developed in the four developmental chapters, which are then followed by two analytical chapters, are:

Chapter 1. *The Diamond Ladder*. This chapter develops the concepts of *structonics*; that is, *the study of the structure of reality and its organizing mechanism*.

Chapter 2. *The Spoked Hub*. This chapter develops the concepts of *genonics*; that is, *the study of the genesis of reality in all dimensions of being and its primordial and finordial taxonomy*.

Chapter 3. *The Flame Shaper*. This chapter develops the concepts of *unonics*; that is, *the study of the unity of reality and its manifestation in finite*,

superfinite, and absolute realities of time-space, time-space-transcended, and timeless-spaceless existence.

Chapter 4. *The Chasm Conquered*. This chapter develops the concepts of *transonics*; that is, *the study of reality interactions across dimensional and levelational boundaries functioning as multidimensional and multilevelate realities.*

Introduction

IT HAS sometimes been said that life is a journey. This is true in many senses. Life is a physical journey through the material phases of birth, childhood, maturity, old age, and death. In the life of intellect, one journeys through ever enlarging vistas of conceptualization. Emotions constitute a world through which life takes one up mountains of happiness and joy and through valleys of sadness and despair. Personality interaction—the knowing that one is not *alone*, the discovery of personal values and the ineffable sense of having been *touched by the presence of one other than oneself*—is perhaps the greatest of all the aspects of the journey of life.

To each person is given the responsibility to chart those phases of one's journey that are within the range of choice. Fortunate is the one whose inner conceptual charts for the multifaceted journey are rendered in outlines that match with one another, whose inner perspectives for the physical, intellectual, emotional, personal, and otherwise differentiated aspects of the life's journey are mutually consistent and descriptive of the environment through which one must pass.

My own charts have in part taken on the form of an emerging conceptual model of *multilevelate reality*. I would like to share, with those of you who wish, the thrill of a unifying vision of all reality, by having you accompany me on some portions of my journey—present, past, and future. Together we can trek to the place from which we can wonder at the sparkling unity of *The Diamond Ladder* of multilevelate reality, whose gleaming rungs are the entire creation in terms of elemental *unary*, *binary*, and *trinary* aspects

of reality chained together through the *triaties of identity*. We can move onward to that theoretically dimensionless place from which we can gaze up at the absoluteness of the dimensionalities—the *continuums*—as they radiate in eternal majesty from *The Spoked Hub*.

Our explorations will take us to the mysterious doors of the secrets of physical existence, which will open to our knock. Passing through, we together will view the incomprehensible patterning of motion-as-form, *The Flame Shaper* spinning out similitudes of man and star. The miracles of translevelational and transdimensional effects—*interreality joinings*—will unfold to us as we witness the mighty transference of reality factors across the limitlessness of *The Chasm Conquered*.

Through all of our adventuring and observing having become seasoned travelers with experienced eyes trained to the same objects, we will put to work the magic of *The Pearl Stringer*, the coordinator of diverse universe reality and differing conceptual perspectives: we will search with fresh eyes, through the new systematic framework, for regular and pervasive realities concealed in some tenets of science, philosophy, and religion.

Having ascended, level by level, a view of unifying reality, having together developed detailed awareness models of the pulse points of time and eternity, we will then step out onto the starry summit of the perceptual model of far-flung multilevelate universe reality. And here, together but profoundly alone in this final phase of our shared quest, we will each enter upon the greatest upreach of which we are capable, in an attempt to perceive the majestic passage of that singular universe reality, *The Rainbow Swan*.

TROY R. BISHOP

March, 1986

One - The Diamond Ladder

1.1. Levelates and Structurates

HAVE you ever felt an awareness rising whose touch you suddenly know you have experienced before, been transported by a thought or encounter to a familiar inner landscape somehow forgotten? Sometimes, when the riding wind whispers against my cheek or a summoning birdsong arrests my hearing, a timeless hush descends and the air becomes charged with a palpable sense of *being*. The bird, the wind, and I are kin. We share the miracle of existence. *We are!*

Reality can be perceived as a presence so strongly sensed that all intellectualizations about it pale. At other times it can be analyzed and discussed. To venture distant conceptual byways of reality is a great journey. Beyond the familiar orientation of land and sky, city and forest, the conceptual traveler must devise restricting terms, point-patterned constellations for navigation.

As a polestar to provide our bearings on this journey, I would suggest the concept of *levelates*, a term denoting a degree of *organization*, or *structuration*. As one lays down the primal conceptual basis of a reality perspective, related factors arise, as if of themselves. *Structurate* signifies a *structure*, from a *levelate* perspective. *All individual realities are structurates*: stars, galaxies, atoms, ideas, feelings. A *company*, a structurate, is a superstructurate, or *overate*, to its employees, who are substructurates, or *partates*, of the company.

Structurates are composed of other structurates in ascending chains of

existence, glistening rungs on a diamond ladder whose facets contain all that is, ever was, or ever will be. A structurate can affect or be affected by other structurates in a way that depends upon whether it exists at the same levelate as the others, at a more partateward levelate, or in an overateward direction from them. These three types of structurate interactions are variously known as *relationships*, *properties*, and *laws*.

Colevelate realities, realities at the same levelate, can be mutually contactable and capable of producing motion in one another, through *relationships*. Realities in a common line of ascent at different levelates can interact through *translevelation*. Translevelate effects from *partateward* levelates appear in structurates as *properties*; from *overateward* levelates, they impact on structurates as *laws*.

1.2. Homolevelate Unities and Homolevelate Triates

In the world of mind, lands of inhabitation are not nation and nation, but perspectives of reality with shores ending at seas of unresolved outlook. Belief, bias, and assumption are the rock, grass, and cloud of this inner place. In the *universum mindus*, humanity's collective feet shuffle along ancient thought paths whose patterns impart continuity and form to the humanly perceived environment. In the rising distance, away from the precincts of localized viewpoint, crystal highlands of elevated perspective and unifying view stand waiting, silent towers of promise.

I have a triple-braided rope fashioned for ascent to one of these summits. Sturdy and supple, this coiled line is the concept of reality in three aspects: *unary*, *binary*, and *trinary*. The *unary* aspect of reality is the *fact of existence*. To decide that something is *real* is to conclude that it *is*. A *reality test* could require that a candidate reality interact with at least one known

reality before being classified as *real*. This test is simple on the surface, but its depths are traced with currents involving *reality partitions* and concepts of *relative* and *absolute* reality.

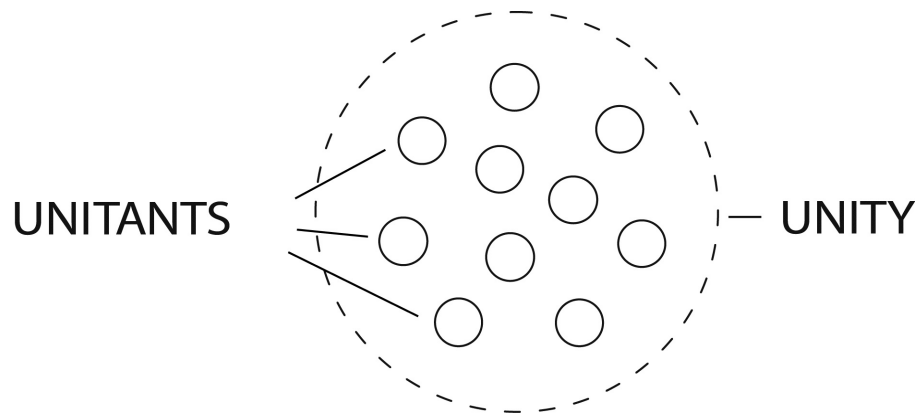


Figure 1.1. Homolevelate Unity

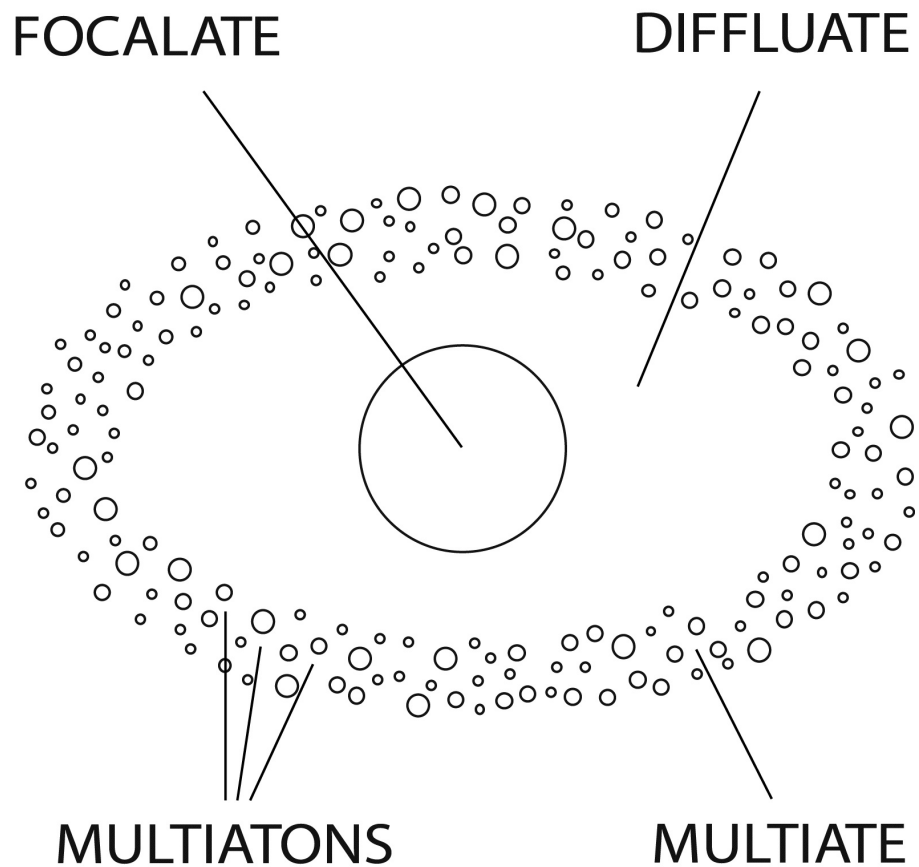


Figure 1.2. Homolevelate Triate

The *binary* aspect of reality, discernible through *levelation*, is a coin stamped on one side with a quality of *singleness* and on the other with a nature of *multipleness*. An individual reality is a *single* reality at one levelate but is also its *multiple* component realities at a more partateward levelate. This phenomenon takes place in a mechanism called a *unity*. In the *homolevelate* perspective, a simplification of the *heterolevelate* view, individual realities, called *unitants*, manifest collectively as a harmonious whole, called a *unity*, by individually reacting to a common reality outside the unity, called a *unifier*.

The *trinary* aspect of reality is detectable in an *organizing mechanism* that I shall refer to as a *triate*, which can be viewed from different angles, depending on one's area of interest. In the *homolevelate* view, a simplification of the *heterolevelate* perspective, a triate is a structurate composed of three partate structurates: a *focalate*, a *multiate*, and a *diffuate*.

The *focalate* of a triate is a central, controlling structurate. The *multiate* is an encircling, controlled structurate—an overate of individual parts called *multiatons*. A triate's *diffuate*, A DIFfuse inFLUence, is a *directed* influence that impresses patterns inherent *in* the focalate *upon* the multiate.

To visualize a triate, one can summon up in one's mind the image of the solar system in which our blue-swirled planet has its cyclic existence. At the center is the sun, great, commanding, proud, the *focalate* of the solar system *multiate* (planets, asteroids, and other orbiting material). The third element of the solar system triate is its *diffuate*, which causes the *multiate* to take on positions, properties, and motions that are inherent in patterns in the *focalate*. From the point of view of the multiate, the diffuate is the diffuse presence of the pattern-setting focalate over the multiate; to the focalate, the diffuate is the focalized presence of the pattern-responding multiate.

The tiny structures known as *atoms* provide another example of triates. Enthroned at the center of each of these submicroscopic islands of reality is its *nucleus*, which is also its *focalate*. Through the diffuse presence, throughout the atom, of the atomic *diffuate*, the nucleus orders the position and motion of every partate electron in the atom—and thus decrees with total authority the position, motions, and *properties* of the single atomic *multiate*, the overate atomic shell.

Non-triate models of the atom may incorporate forces of positive and negative electrical charge and specify interaction between proton and electron and between electron and electron. Some may contain more forces. But the triate machine portrays one resultant, directed force, no matter what the partate composition of the force.

1.3. The Homolevelate Law of Triate Identity

Increased insight can attend shifts in perspective. If one restricts one's view of a triatal multiate to a *submultiate* instead, dramatic new triate properties leap up like flames in the night. If, in a triate where the focalate is completely surrounded by the multiate, one views a *segment* of that multiate as the *total multiate*, the focalate is effectively displaced laterally from the center of the new multiate. The new, lesser multiate is called a *lateral multiate*, and the original multiate, in which the focalate is centrally located, a *central multiate*.

To extend the applicability of these terms, any *complete multiate* is called a *central multiate* and any *submultiate that is considered to be a multiate* is called a *lateral multiate*. A *lateral triate* is always a segment of another triate, called a *central triate*, and consists of the focalate, diffuate, and *part* of the multiate of the central triate. *Central* and *lateral* can also refer

to the *components* of those respective kinds of triates: *central focalate*, for example, or *lateral diffuate*.

The *asteroid belt*, a partate of the solar system multiate, is a system of rocks circling the sun. In the lateral triate that possesses the asteroid belt as its multiate, the focalate sun, through its diffuse presence as the diffuate, controls each individual asteroid—multiaton—hence their collective overate behavior as the structurate, or lateral multiate, known as the *asteroid belt*. The properties of the asteroid belt as an overate structurate, including *its precipitating into being*, are imparted by the triate's focalate, the sun. A focalate can in a sense be considered to have a *twofold* presence: as itself and as its manifestation through its associated diffuate. This concept of a *single reality* manifesting a *bifurcated presence* that is *discrete* yet also *diffuse* can lead to immense developments.

Any individual reality is a multiate, either lateral or central, to some focalate, which, through its diffuate presence, causes the individual reality to come into being and upholds it and its properties. This is generalized in the *law of triate identity*, which, in its homolevelate form, is:

Every individual reality has its existence upheld in a triate, known as its *triate of identity*, or *identifying triate*, in which it is the *multiate*, also known as the *identified reality*.

In the triate chain resides the pattern of the diamond ladder, the glistening lockstitch threading all things into ascending overates of existence. Structurates are upheld in their triates of identity, which in turn are upheld in more overateward triates of identity.

In obedience to the law of triate identity, the solar system triate, which is itself a structurate and the triate of identity of the solar system multiate, is the multiate in a triate of identity upholding *its* reality. Somewhere is a

focalate containing the patterns of the solar system triate. This focalate, its diffuate, and the solar system triate as lateral multiate, form a lateral triate. The central multiate of which the solar system triate is a partate can be referred to, for purposes of discussion, as a *nebula*.

1.4. Heterolevelate Unities

The key to the *heterolevelate* triate perspective lies in a heterolevelate understanding of *unities*. Unities are fiery crucibles of being where *multiplicity* melts, flows, and recasts itself across the face of reality. Accompany me in imagination, if you will, and let us speed in thought to the world of archetypicality, where bright patterns of perception drift in a boundless void. There. That linearized hourglass shape—see? The two vertical cones joined at their tips? A horizontal plane bounds its base and another its zenith, a third bisecting its waist. This is a *unity*. A *heterolevelate unity*. In its unexpected but somehow familiar geometrical turnings is sculpted a visual understanding of how separate realities can be multiple, yet also be *one*.

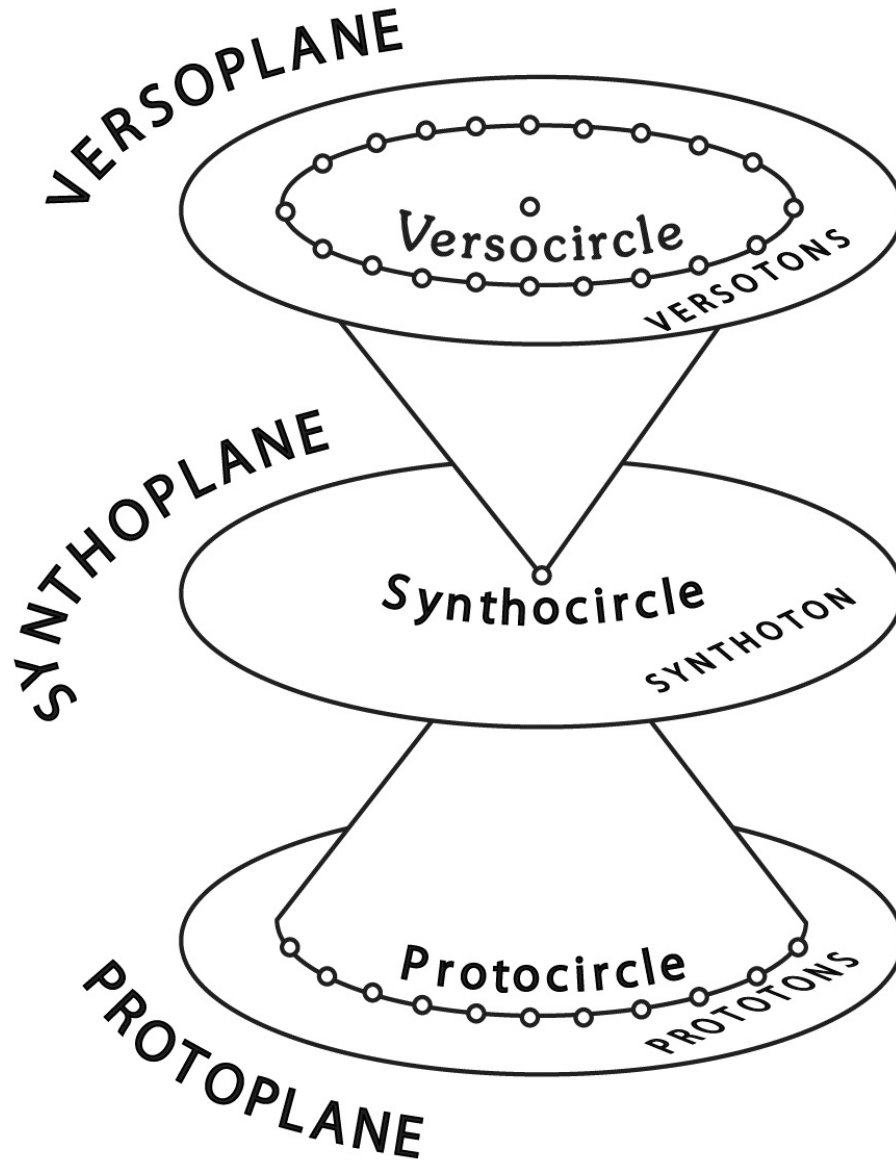


Figure 1.3. Heterolevelate Unity

You and I turn our attention to this schematic portrayal, acquainting ourselves with its features. The hourglass surfaces are called the *unital walls* and the three planes the *subunital planes*. The intersection of each plane with the unital walls is a glowing *subunital circle*. Each plane is the repository for a separate aspect of the unity. At the bottom of the unity is the *protoplane*, whose intersection with the unital walls is the *protocircle*. Just above is the

synthoplane, with its associated *synthocircle*. And the topmost subunital plane, the *versoplane*, intersects the unital walls as the subunital circle called the *versocircle*.

The unital walls, subunital planes, and subunital circles together comprise the *unital envelope*. *Not a reality*, the unital envelope is an ideational template that can help you and me to understand unital aspects and relationships. Scrutinizing the unital envelope intently, we soon detect the unital realities. They reside in the subunital planes and are called *unitons*. Unitons can be visualized as small, round beads and are always located at the circumference or center of the subunital circles.

Indentation is a property signifying whether a structurate is a *singlate* or a *plurate*. A *singlate* (a singular term) is a set of items viewed as *a single reality*: *army*, for example, or *book* (*one set* of its many parts). A *plurate* (a plural term) is a set of items viewed as *all of the individual members of a set*: *soldiers*, for example or (*many parts* of the) *book*. Sometimes singular grammar is applied to a plurate, which, though referred to as *it* instead of *they*, is still a *plurate*.

The prefix, *term*, signifies *some of the members of a set*, while the prefix, *sum*, signifies *all of the members of a set*. If a given unity contains six unitons, for example, then *a group of four* of the unitons are *termunitons* of the unity: more specifically, *singlo-termunitons* or *pluro-termunitons* as they are viewed as a *singlate* or *plurate*, respectively, regardless of their grammatical handling. The use of the *singlo-* or *pluro-* prefix takes precedence over all grammatical conventions in establishing indentation. The *entire six unitons as a group* are the unity's *sumunitons*—*singlo-sumunitons* or *pluro-sumunitons*, depending on which indentational aspect of the sumunitons one is addressing.

Unitons inhabiting a given subunital plane can be referred to as *planotons*. Planotons inhabiting the *protoplane* are called *prototons*. The single *synthoton* occupies the *synthoplane*. And the planotonic residents of the *versoplane* are the *versotons*.

Protoate and *versate* refer to the entire protoplanic and versoplanic populaces, respectively, and signify sumplanotonic *plurates*. But both *protoate* and *versate* are *singlogrammatical* plurates; that is, they are treated *grammatically* as *singlates*. Thus, though plural, the protoate—the *sumprototons*—are referred to as *it* instead of as *them*. The *synthate*, identate as a *singlate*, is the entire synthotonic populace: the one synthoton. *Planate* can mean *protoate*, *synthate*, or *versate* and can therefore signify either a *plurate* or a *singlate*.

See the prototons strung like beads along the smooth curvilinearity of the protocircle. They are the *unitants* of the unity. An individual reality can be a prototon in several unities. In unities involving *persons*, for example, one can find *members*, *partners*, *citizens*. But these are unity-defined roles and dwell high in the unital interiors. *Protoplanes* hold no such unity-restricted realities. For protoplanes are the marbled *entranceways* of the unities. Antecedent to specialized functioning, they know only the *independent, noninterassociated* phases of realities: this *man* or that *woman*.

The planotons of a subunital plane can be thought of as possessing a *multiplicity*. The multiplicity of the planotons, also of the planate, of a given subunital plane is a number equal to the count of the planotons that occupy that plane. Planotons whose total population, or multiplicity, is *one*, *two*, *three*, *four*, *five*, *six*, or *seven* are known, respectively, as *unons*, *bions*, *trions*, *quadrons*, *quintons*, *sextons*, or *septons*. *Occurateness* is an attribute that specifies whether a reality is *singular* or *plural*: that is, is *singularly* occurate or has an occurateness of *plurality*. *Cardinality*, also called *submultiplicity*, is

an attribute of a subunital plane, also of a total unity. The cardinality of a *subunital plane* is a number equal to the multiplicity of the planotons that inhabit that plane. The cardinality of a *unity* is a three-dimensional vector, a parentheses-enclosed, ordered set of three numbers, separated by colons, which are: the cardinality of the *protoplane*, the cardinality of the *synthoplane*, and the cardinality of the *versoplane*, in that order. This same, tripartite number also specifies the *multiplicity* of a unity, identifying the multiplicity of the *protoate*, the *synthate*, and the *versate*, respectively.

The properties of *cardinality* and *multiplicity* specify quantitative *partateward* and *overateward* numericity, respectively. *Indentation* and *occurateness* specify qualitative, or binary, numericity states at *partateward* and *overateward* levelates, respectively.

The *degree* of a unity is its prototonic multiplicity. A unity of degree *four*, for example, is one that possesses *four prototons*.

1.5. Subunital Translevelence

A unity involves *many* realities as *one* and is consequently also called a *multiunity*. In the *homolevelate* unity outlook, attributes of *multipleness* and *singleness* twist together confusingly below the surface. In the *heterolevelate* unity outlook, however, these attributes are mutually separated, both *functionally* and *geometrically*, through the dimension of verticality and the medium of multiple horizontal geometric planes.

The *prototonic* multiplicity is *always greater than one*. The *synthotonic* multiplicity is *always one*. (The synthoton is visualizable as the beadlike *synthocircle*, smallest of the subunital circles.) The multiplicity of the *versotons* is *always greater than that of the prototons*.

The prototons occupy only the protoplane. But they also inhabit the

synthoplane, not as the *prototons* but as the *synthoton*. This phenomenon of the presence of a reality or realities moving up or down into two or more different encompassing phases, or levelates, and existing simultaneously as these variegated parts, is called *translevelence*. The *plural* prototons do not cease existing in order to be the *singular* synthoton. In the protoplane, each prototon continues to exist as a separate, individual reality. In referring to a unity, you and I shall employ *singular* nomenclature—"a" unity, for example—addressing the unity's *unonic* aspect, which resides in its *synthoplane*.

The versotons are the projections of the prototons into the versoplane, singly and in combination, *as restricted to function in the unity*. Each versoton, whether the projection of *one* or of *multiple* prototons, is a *single*—not a *plural*—reality: a *singlate*. In their diversely combinative beings, the versotons embody the *plurality* of the *prototons* and the *singularity* of the *synthoton*, a situation productive of a *third* condition: *conjointness*, or *conjoinarity*.

The funneling walls of the unity direct vertical changes in multiplicity between the realities of the individual horizontal subunital planes. If one begins at the *protoplane* and ascends, in concept, the structure of the unity, the planotonic occurateness of plurality, as originally realized in the prototons, begins to contract, as if under a *gravitative* force. As one reaches the *synthoplane*, the planotonic occurateness snaps into singularity in the synthoton. As one continues in concept upward, beyond the synthotonic needle's eye, the motion of the planotonic occurateness reverses direction, repluralizing as if under the urging of a *radiative* force. When one reaches, in imagination, the *versoplane*, the planotonic occurateness has again become plural, in the versotons. For this reason, the *prototons* are also called *gravitons*, the *versotons* *radions*, and the *synthoton* the *stabilon*—or, being the point of reversal of the direction of motion of occurateness, the *metoton*.

A *primalate* is a reality that exists in the primordial line of some other reality, which is known as the *finalate* of the primalate. Relatively speaking, the *primalate* is a *source* reality and the *finalate* its *derivative* reality. Primalate and finalate are not related in a *temporal* sense—as *ancestor* and *descendant*—but rather in a *structural* sense. A *thread* is a primalate of the rope which is woven in its substance; the *rope* is a finalate of the thread in which it is woven. In a unity, the *finalateward* direction—as we visualize it in our schematic representation—is *upward*. *Primalateward* is *downward*.

The *prototons* are primalates of both the *synthoton* and the *versotons*. The *synthoton* is a finalate of the *prototons*. The *prototons* are present as the *versotons*, since they are primalates of the versotons. But they are not *direct* primalates of the versotons: the *synthoton* intervenes. Through *translevelence*, the prototons *are* the versotons, as is also the *synthoton*. And the prototons *are* the synthoton.

All of the versotonic beads are strung, singly and in combination, on the circumference of the versocircle except one, called the *sumotron*, which hovers motionlessly at the versocircle's *center*. The multiplicity of the versotons is greater than that of the planotons of either of the two other subunital planes and is equal to *2-to-the-n minus one*, where *n* is the multiplicity of the prototons. This, the *versotonic multiplicity formula*, is simply the formula for the number of possible combinations of prototons taken in groups of every size possible from the original group of prototons.

1.6. Multiunities

A unity possesses an *existential* and also an *experiential* phase. The *synthoton* is *existential* (*non-experiential*), being actualized—once it is forthcoming—in the space of an instant. *Qualitative only*, it either *exists* or

does not exist. Because of this, the synthoton is also called the *existon* and the synthoplane is called the *existum*. The synthoton is the *responsiveness* of the prototons to the *unifier*. In a *volitional* unity, the synthoton is the *commitment* of the unifying persons to the *unity*.

Since the protoplane is situated antecedent to the existential synthoplane, it is thereby *pre-existential*, being called the *pre-existum*. Its prototons are the *pre-existons*. *Mutality* is a categorization that specifies whether a reality is *pre-existential*, *existential*, or *experiential*.

Among the versotons are the *monotrons*, each a projection into the versoplane of a separate *individual* prototon. Also among the versotons are the singlatic projections into the versoplane of *each possible combination of prototons*. Each of these combinatory realities is a *multitron*—*duotron*, *treotron*, *quadrotron*, or *quintotron* as it involves two, three, four, or five prototons, respectively. One versoton in every unity consists of the projection into the versoplane of *all of the prototons as one* and is called the *sumotron*.

The versotons are *experiential* realities, realizing through time and events. They are therefore referred to as *experions*. The versoplane is designated the *experium*. Through the breadth of diversity (the diverse prototons) and the singleness of mutual responsiveness (the single synthoton), the experions develop in the experium, where rough corners become rounded and capabilities and limitations evolve.

Denominational factoring is a technique whereby one can follow a reality, as it either (1) *translevelates* or (2) *functions in multiple roles within the same levelate*, by referring to its various manifestations by identical names, differentiated only by *superscripts* or *subscripts*. A reality named *X*, which is a prototon in a particular triate, might, *when functioning in an additional triate*, be denominated X^i . Alternately, *the versotonic*

manifestation of X as a monotron might be named X^1 , which, *when functioning as a prototon in a finalateward triate*, might in turn be named X^2 . X^1 might indicate a reality that is a prototon in a triate in which X is the monotronic versotronic projection of X^1 . X^+ and X^- denote a *finalate* and *primalate* of X , respectively, at some unspecified distance *finalateward* or *primalateward*.

An individual uniton can be identified by a *unitonic designator*, which is a combination of three identifiers followed by a degree sign. The first of these, the *planotonic multiplicity number*, is a number denoting the multiplicity of the planotons of which the uniton is a member. The second, the *planic abbreviation letter*, is P , S , or V as the uniton is a *prototon*, *synthoton*, or *versoton*, respectively. And finally, the *planotonic sequence number* is a number identifying the individual uniton among the unitons in its subunital plane. The planotonic sequence number can be established in a predetermined list. These three identifiers together comprise the unitonic designator. The unitonic designator $10P8^\circ$ thus signifies the *eighth prototon* in a *decaunity* and is a *decaunitonic designator*. And $4P2^\circ$ signifies *prototon* number *two* out of a prototonic population of *four*, thus constituting a *quadunitonic designator*.

The unitonic designator $32767:V:321^\circ$ (the optional colons are for clarity) signifies versoton number 321 in a versate of 32767 planotons. The unity involved is a femtounity, or unity of fifteen prototons, as can be verified by the versotonic multiplicity formula. In this example, one could indicate the type of the multiunity—that is, the prototonic multiplicity—by prefixing the unitonic designator with the combined prototonic multiplicity number and protoplanic abbreviation letter in parentheses followed by a colon; that is, $(15P):32767:V:321^\circ$. One could include the synthotonic information, too, by this scheme, describing the multiplicity of each planate, hence the cardinality

of the unity, as follows: (15P):(1S):32767:V:321°. The portion of this final example that is *not in parentheses* identifies the specific uniton that is being designated.

You and I have seen that the name, *unity*, is really a shorthand way of saying *multiunity*—MULTI in recognition of the plurality of the *prototons* and UNI in observance of the singularity of the *synthoton*. (The multiplicity of the *versotons* is inherent in the multiplicity of the *prototons*). A multiunity is a *biunity*, *triunity*, *quadunity*, or *quinunity* as its prototons number *two*, *three*, *four*, or *five*, respectively. Its unitons can also be called *multiunitons*—or, more specifically, *biunitons*, *triunitons*, *quadunitons*, or *quinunitons*, respectively. The *unitants* in a multiunity are the *prototons*.

A *triunity* is a unity of *three unitants*—*prototons*—which, numbering three, are *trions*. The number of versotons in a triunity is, according to the versotonic multiplicity formula, *2-to-the-3 minus 1*, or *seven*, versotons—which, numbering seven, are *septons*. The cardinality—also the multiplicity—of a triunity is therefore (3:1:7). Of the *seven experions* populating a triunity, *three* are *monotrons* (also called *primary versotons*), *three* are *duotrons* (also called *secondary versotons*), and *one* is a *treotron* (also called the *tertiary versoton*), which is also the *sumotron*.

Let us examine some of these relationships in a familiar setting. Visualize, if you will, a triunity, named *family*, or *family triunity*, of three persons: a *man*, a *woman*, and a *youth*. These three individuals are the triunity's *prototons*.

In a *volitional* unity, the synthoton is the *commitment* of the prototons to the unity. In their roles as man, woman, and youth, the three prototons are not restricted to the family triunity. But from somewhere outside the unital confines, an unseen unifier bathes these three mutually independent

individuals with an influence perceptible to them as a self-transcending quality, *love*. In responding positively to this influence, the three *pre-existential prototons* project their mutual commitment up into the synthoplane as the single, *existential synthoton*. *The commitment exists*.

Now *experiential* relationships *evolve*, in the rugged pliability of the *versoplane*. There, lessons are learned and growth is experienced. In the versoplane realize the seven versotons of the family triunity: the *experions*. The three monotrons are *family man*, *family woman*, and *family youth*. The duotrons are: *family man-family woman*, *family man-family youth*, and *family woman-family youth*. The sumotronic treotron is *family man-family woman-family youth*.

Family man is the man *as he is carrying out his part for the family apart from the other members of the family—for example, as he provides sustenance for the family members through employment*. Similarly for the other two monotrons.

Each *duotron* is the working relationship of *two monotrons*. A strong development of duotrons does not imply the strong development of the *treotron*—the *family*. Working relationships beyond duotrons must develop in order for the family to experientialize. For example, each of the three duotrons in the family triunity may function as a harmonious manifestation of a different possible pair of individual family members. But no matter how well family man might interact with family youth as the family man-family youth duotron or family woman might interact with family youth as the family woman-family youth duotron, the family man-family woman duotron, for example, when in the presence of the family youth monotron, could possibly manifest some factor, such as *love of mate*, in a form that sweeps aside the needs of family youth.

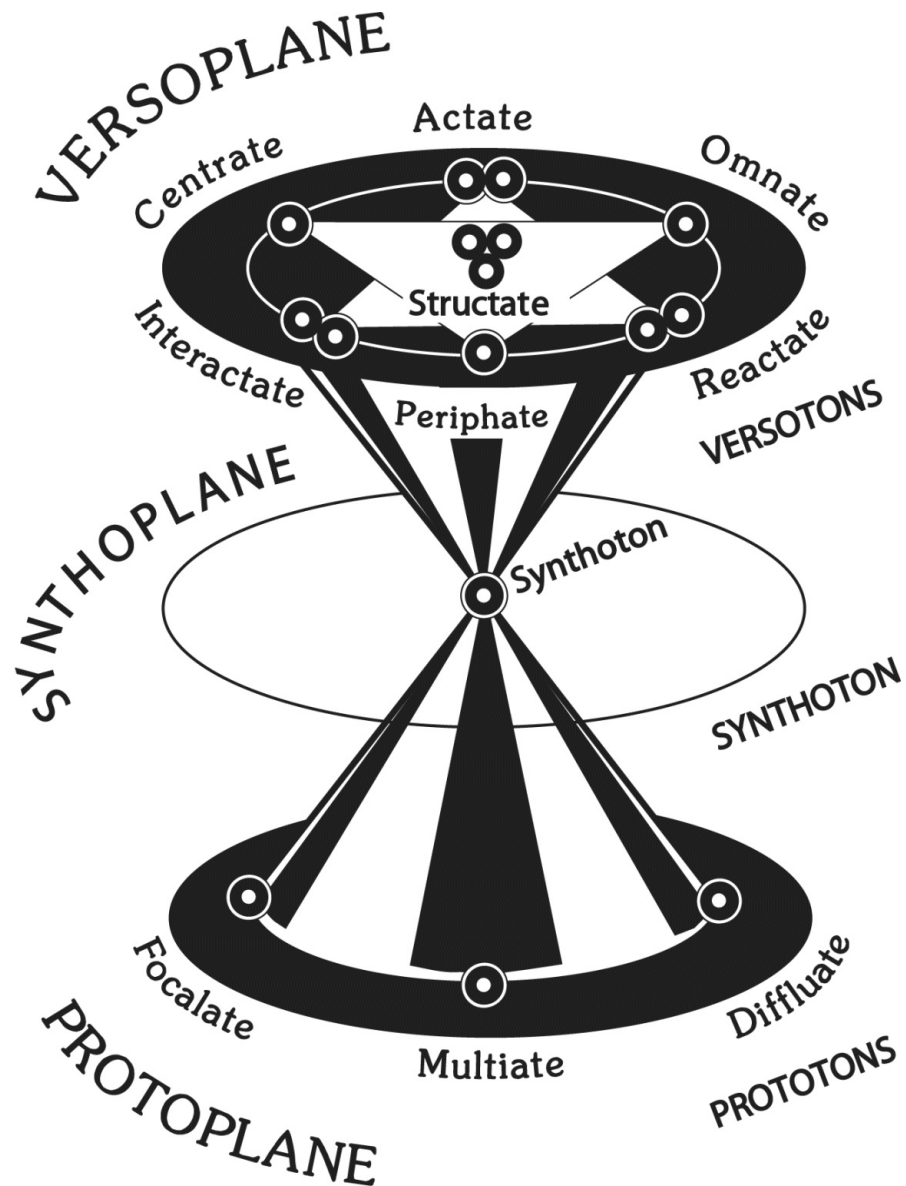


Figure 1.4. Heterolevelate Triate

A triunital monotron and the duotron that does not contain that monotron are said to be *complements* of each other. The monotrons and duotrons must evolve by experience. So, also, must each complementary monotronic-duotronic pair as one, called a *complementon*.

As you and I contemplate these subunital relationships, we suddenly perceive that *multiplicity* is a *relative* quality—or rather, we understand, for the first time, a *multilevelate reality*. The UNITY we are considering is *three* in the *prototons*, *one* in the *synthoton*, and *seven* in the *versotons*. The PROTOTONS are *three* in *themselves*, *one* in the *synthoton*, and *seven* in the *versotons*. The VERSOTONS are *seven* in *themselves*, *one* in the *synthoton*, and *three* in the *prototons*. All of this is true because each planate, in all of its attributes—including multiplicity and submultiplicity—is the unity in its entirety, just looked at in a unique way. Because of this, three persons joined in a triunity can truly say that they are *three*, yet *one*. And also *seven*.

1.7. Heterolevelate Triates

Now you and I are prepared to understand the heterolevelate concept of a *triate*, for a *triate* is a special kind of *triunity*. Its realities—the unitons, or triunitons—are called *triatons*. The heterolevelate triate's three unitants, or prototons, are the focalate, diffuate, and multiate as generally visualized in the homolevelate triate model, with the difference that in the heterolevelate perspective, the *multiate* is a *plurate*; that is, *multiate* is a *plural* term, though grammatically we refer to the multiate as *it* instead of *they*. The *focalate* and *diffuate* are both identate as *singlates*; that is, each is a *singular* reality. The *synthoton* is a singlate, and, in the versoplane, each *versoton* is a singlate. In view of the fact that you and I have graduated from the homolevelate perspective, we shall from this point on take the words *unity* and *triate* to signify the *heterolevelate* outlook. We have seen that the cardinality of a triunity, hence of a *triate*, is (3:1:7). *Seven experions* populate a triate. Three are monotronic, or primary, versotons. Three are duotronic, or secondary, versotons. And one is a treotronic, or tertiary, versoton—the sumotron.

The *monotrons*, as we have seen, are the projections into the versoplane of each individual *prototon* (more correctly, of that *portion* of each individual prototon that is *committed to the unity*) as an individual *versoton*. A monotron is denominated the *centrate*, *omnate*, or *periphate* as it is the projection into the versoplane of the *focalate*, *diffuate*, or *multiate*, respectively, and can also be referred to as the *versofocalate*, *versodiffuate*, or *versomultiate*, respectively. The focalate, diffuate, and multiate can also be referred to as the *protocentrate*, *protoomnate*, and *protoperiphate*, respectively.

Comprising the *duotrons* are the *actate*, the joint singlatic versotonic projection of the focalate and diffuate; the *interactate*, the joint singlatic versotonic projection of the focalate and multiate; and the *reactate*, the joint singlatic versotonic projection of the diffuate and multiate. The single *treotron*, the joint singlatic sumotronic versotonic projection of the focalate, multiate, and diffuate, is named the *structate*.

As you and I consider the relationship between the prototons and versotons, we perceive that *projection* is a *qualitative*—not a *quantitative*—phenomenon: one reality causing another reality to function as it, itself, would. Thus, a triatal focalate causes a versotonic actate to function *as would the prototonic focalate*. *Qualitatively*, we realize, there is no difference in viewing the *interactate*, for example, as the jointness of the *actate* and *omnate*, or as the jointness of the *versoplanic projection* of the *focalate* and that of the *diffuate*. This phenomenon of qualitative interreality equivalence through projection, you and I shall refer to as *projective equivalence*.

A *triatonic designator* is a unitonic designator applied to a triate. You and I adopt the following three series of triatal planotonic numbering: In the *protoplane*, the numbers 1, 2, and 3 designate the *focalate*, *diffuate*, and *multiate*, respectively. In the *synthoplane*, 1 signifies the *synthoton*. In the *versoplane*, among the *monotrons*, 1, 2, and 3 designate the *centrate*, *omnate*,

and *periphate*, respectively. The versotonic *actate*, *interactate*, and *reactate* are designated by 4, 5, and 6, respectively. And the versotonic *treotron*, the *structate*, is denoted by 7. Thus, $7V2^\circ$ specifies a triatal *omnate*, while $3P2^\circ$ specifies a triatal *diffluate*. We could have found, even if we had not known, that the unity involved in $7V2^\circ$ is a *triunity*, by substituting various numbers for n in the versotonic multiplicity formula and observing which value of n produces a result of 7. We can also find the complement of any triatal versoton; for under our triatal planotonic numbering scheme, the planotonic sequence numbers of two complementary versotons always add up to *seven*. Thus, the versotonic complement of planoton number *one*, the monotronic *centrate*—versotonic projection of the focalate—is versoton number *seven-minus-one*, or 6, which is the *reactate*, a *duotron*, the versotonic projection of the prototonic *diffluate* and *multiate* as *one*.

Relativities abound in triates (and in all other unities), where, as properties flash in subtriatal planes and skip up and down between subtriatal planes like ice-sculpted electricity, subtriatal elements and their attributes uphold other subtriatal elements and *their* attributes. The *versotons* are the combined *experiential diversity* and *experiential unity* of the *prototons*, while the *prototons* are the *pre-existential* diversity of the *versotons*. The *synthoton* is the *existential* unity of both the prototons and the versotons. The *structate*, being the experientialization of the protoate as *one*, is an *evolutional* reality and is therefore always *less* than the protoate's *existential* unity as one, the *synthoton*; that is, there are always reality factors of the synthoton that have not yet experientialized in the structate.

1.8. Fractality

One can define the boundaries of being of a reality in various ways.

Consider, if you will, a multiunital prototon. The total of all the realities that are inherently part of the prototon is called the prototon's *endion*. The total of all the non-endionic realities that are subject to the control of the prototon—that is, of all the realities that are subject to the control of the prototon but are not inherently part of the prototon—is called the prototon's *exion*. The prototon's composite endion-exion is called the prototon's *sumion*.

In the inverse sense, when one refers to the *endio-prototon*, one is addressing the prototon's *endion*—its inherent realities. *Exio-prototon* refers to the prototon's *exion*—the realities that are not inherently part of the prototon but are subject to the control of the prototon. And *sumio-prototon* signifies the prototon's *sumion*, the extended prototon consisting of the prototon's inherent realities and the realities that are not inherently part of the prototon but are subject to the control of the prototon.

The prefixes, *endio-*, *exio-*, and *sumio-*, can be applied to other realities, conveying the same meanings as in the example involving prototons. An *endiality*, *exiality*, or *sumiality* is all or part of an endion, exion, or sumion, respectively.

In the following discussion of fractality, prototons are considered in their *sumio-prototonic* aspect unless otherwise noted; that is, each prototon is considered to include the *inherent realities of the prototon* plus the realities that are not inherently part of the prototon but are *subject to the control of the prototon*.

Separateness of existence is a reality tension which, like any other manifestation of polarity, strives to eradicate itself. *Unity of existence* is the twinborn *antithesis* of *separateness of existence* and is the potential vessel of its eradication. Interposed like a moderating hand between these two reality attributes is a third attribute, called *fractality*.

Fractiality is a term that relates to the fact that any given prototon contributes only a *fraction* of its being to its encompassing multiunity. Prototonic fractiality results in a *dimensional inequity* between the prototons and their versoplanic projections, the versotons. Recall, if you will, the *family triunity* of *man, woman, youth*. Some attributes of the *youth* prototon, such as *student* attributes, belong to *other* triunities and *not* to the *family* triunity, thus are not projected into the family triunity versoplane.

Phasiality is a term that refers to factors stemming from the effects of *fractiality*.

A *fractial multiunity* is a multiunity that possesses *fractial prototons*. All multiunities, as you and I know them, are, by definition, fractial: all prototons withhold a portion of their endionic beings, or *endialities*, from the multiunities of their prototonicity, thereby preventing themselves from merging together like drops of water and vanishing from being as individual realities. In the solar system triate, for example, each planet retains its *localized sphericity* of amassed substance, instead of releasing all of its substance unqualifiedly to the solar system triate to cohere, with the undifferentiated substance of the other planets, into a *supersphere*.

A fractial prototon (that is, *any* prototon) is also called a *fracton*. *That portion of its being which the fractial prototon contributes to the fractial multiunity* is called the prototon's *directon*, and the remaining portion of the prototon is called its *subordon*. The composite of the prototon's *directon* and *subordon* is called the prototon's *completon*. *Directons*, *subordons*, and *completons* are called *integrions*.

In the family triunity, the portion of woman that is *family woman* is a *family directon*, while the total of all other aspects of woman is a *family subordon*, not contributing to the reality of the triunity called *family*. These

fractialitive prototonic categorizations are *relative*. Suppose that in addition to being a prototon of the *family triunity*, woman were also to be prototonic in a multiunity called *church multiunity*. Then *church woman* would be a *directon* of the church multiunity, while the *total of all of the non-church aspects of woman*, including *family woman*, would be a church *subordon*.

The maximum portion of its sumialities that a prototon can contribute to its multiunity and still retain its own endio-identity, thus preventing multiunital collapse, is called its *maximated directon*, or *maximo-directon*. A multiunity whose directons are all maximated directons is called a *divested multiunity*, or *divesto-multiunity*. Prototons (fractons) in a divested multiunity are referred to as *divested prototons (divested fractons)*, or *divesto-prototons (divesto-fractons)*. Divesto-prototons withhold from the multiunities of their divesto-prototonicity the minimum portion of their individual endialities consistent with retaining their individual endionic identities, thus preventing collapse of the multiunity.

Subordons of divesto-multiunities are called *minimated subordons*, or *minimo-subordons*, each subordon being *that portion of the associated divesto-fracton that is not committed to the multiunity*. Completons of divested multiunities are referred to as *divested completons*, or *divesto-completons*, each consisting of a composite maximo-directon and minimo-subordon. Integrions of divesto-multiunities are called *divested integrions*, or *divesto-integrions*.

One can view any multiunity as the basis of *multiunity-like* realities, within and encompassing the multiunity, referred to as *integriates*. An integrate is the analogy of a multiunity that one obtains by viewing one type or another of the multiunity's integrions as being the integrate's equivalent of prototons—called *integroprototons*. Integriates are *non fractial*: they are *integral*—meaning that each integrion commits all of its reality to the

integrate. Integrates are therefore not multiunities. Some are *special views* of *portions* of multiunities, and others are *super-multiunital reality associations*. Each integrate possesses a protoplane, a synthoplane, and a versoplane, which can be referred to as sub-integratal planes.

Every multiunity (also called a *fractal multiunity*, or *basial multiunity*, or *basiate*) is the basis of *three integrates*, each of a separate type. One type of integrate, named a *directiate*, possesses as integroprototons (more specifically called *directoprototons*) the prototonic directons. A second type of integrate, named a *subordinate*, possesses as integroprototons (more specifically called *subordoprototons*) the prototonic subordons. A third type of integrate, named a *completiat*, possesses as integroprototons (more specifically called *comploprototons*) the prototonic completions. The sub-integratal planes of a directiate, subordinate, or completiate can more specifically be referred to as sub-directiatal, sub-subordiatal, or sub-completiatal planes, respectively.

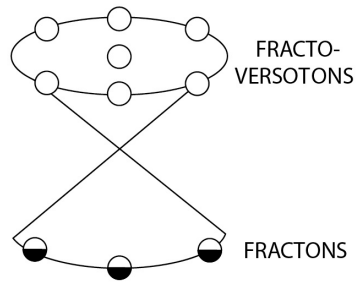
A directiate, directoprototonic in the realities that each of the fractons commits to the multiunity, could never itself be a multiunity, for it is *not fractal*; its directoprototons withhold no component from each other with which to stabilize any endionic separateness between them that would thereby accrue. Similar considerations apply to a subordinate and a completiate, which, like a directiate, are also integroprototonic in integrations.

In addition to possessing integroprototons, integrates also include, among their partate realities, *integrosynthotons* and *integroversotons*. These integratal analogies to multiunital unitons are referred to as *integro-unitons*, or *integrations*. Integroprototons and integroversotons of a directiate are called directoprototons and directoversotons, respectively. Integroprototons and integroversotons of a subordinate are called subordoprototons and subordoversotons, respectively. Integroprototons and integroversotons of a

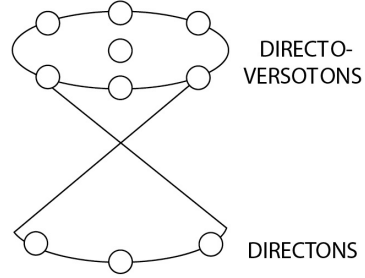
completiates are called comploprototons and comploversotons, respectively. Directoprototons and directoversotons are alternately referred to as *directo-unions*, or *directiatons*. Subordoprototons and subordoversotons are alternately referred to as *subordo-unions*, or *subordiatons*. Comploprototons and comploversotons are alternately referred to as *complo-unions*, or *completiations*. All or part of an integriaton—that is, of a directiaton, subordiaton, or completiaton—is called an *integrality*—that is, a *directiality*, *subordiality*, or *completiability*, respectively.

A fractiate is a *bifractiate*, *trifractiate*, *quadfractiate*, or *quinfRACTiate* as it is the unity of two, three, four, or five fractons, respectively. A directiate is a *bidirectiate*, *tridirectiate*, *quaddirectiate*, or *quindirectiate* as it is the directiate of a bifractiate, trifractiate, quadfractiate, or quinfRACTiate, respectively. A subordinate is a *bisubordinate*, *trisubordinate*, *quadsubordinate*, or *quinsubordinate* as it is the subordinate of a bifractiate, trifractiate, quadfractiate, or quinfRACTiate, respectively. A completiate is a *bicompletiates*, *tricompletiates*, *quadcompletiates*, or *quincompletiates* as it is the completiate of a bifractiate, trifractiate, quadfractiate, or quinfRACTiate, respectively. Fractiates directiates, subordinates, and completiates can be referred to as *multifractiates*, *multidirectiates*, *multisubordinates*, and *multicompletiates*, respectively.

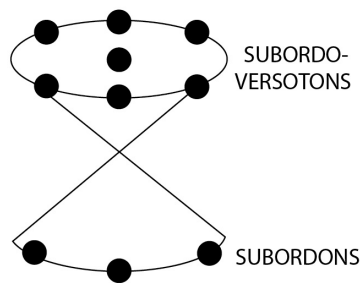
1. MULTIFRACTIATE



2. MULTIDIRECTIATE



3. MULTISUBORDIATE



4. MULTICOMPLETIATE

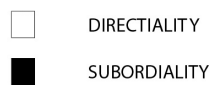
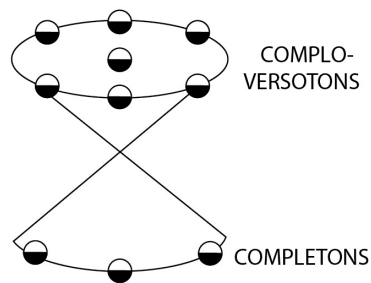


Figure 1.5. The Unitogrates

The three associated integrates of a given multiunity are called *unigrates*, and their integrions (integroprototons) are called *unigratons* (*unigraprototons*). A multiunity and its unigrates are known as *unitogrates*,

and their prototons and integrions (integroprototons) are known as *unitogrators*—*unitograprototons*. These terms are *relational* designators and only apply when used to indicate membership in a specific group. A biunity, its associated subordinate, and its associated completiate, for example, considered as a group, are three *unitogrators*, and their prototons and integrions are *unitogrators*. The same same biunity and some other subordinate, however, considered as a group, are not unitogrators.

A *triate*, a special case of a triunity, is also known as a *triatofractiate*. Its corresponding integrates—*directiate*, *subordiate*, and *completiate*—are denominated a *triatodirectiate*, a *triatosubordiate*, and a *triatocompletiate*, respectively. A *triatal basiate* is called a *triatobasiate*. Triunital unigrates and triatal unitogrators are called *triatounigrates* and *triatounitogrators*, respectively. Triatal unigrators and triatal unitogrators are called *triato-unigrators* and *triato-unitogrators*, respectively.

The family triunity is also known as the *fractial family triunity*, or *family trifractiate*. If one strips away in one's mind the non-family-triunity component of the family triunity prototons, one is left, conceptually, with the family triunity *directons*. The *family tridirectiate* has as directoprototons the family triunity directons *family man*, *family woman*, *family youth* (that is, *family sumio-man*, *family sumio-woman*, *family sumio-youth*). The family tridirectiate is not a triunity, for its directoprototons are *non fractial*.

The summation of the *non-triunital* components of each family triunity prototon—that portion which one has in concept stripped away to produce each family triunity directon—is a corresponding family triunity *subordon*. The *family trisubordiate* has as subordoprototons the family triunity subordons *non-family man*, *non-family woman*, *non-family youth*. This is not a triunity; it is not even a structure as such; it is a conceptual grouping of reality factors that are associated with the triunital components of the family

triunity.

A reality that is perfectly unified within itself is said to be *partra-unified*. A group of realities that are perfectly unified between themselves is said to be *ovra-unified*. A group of realities, each of which is partra-unified and all of which, as a group, are ovra-unified, is said to be *omni-unified*. A multiunity whose sumprotoate is omni-unified is called an *omni-multiunity*.

Consider, if you will, the situation that would obtain were a given multiunital prototon to be *partra-unified*, a perfectly unified reality within itself. Any internal evolution it might undergo, even from external influences, *would be over. Its directon and subordon would be unqualifiedly one.* The internal unity of the prototon would cause the corresponding directoprototonic function in the multidirectiate and the corresponding subordoprototonic function in the multisubordiate to be a single, unified function, *thus bringing into existence the corresponding completon.*

Were a given multiunity to be an *omni-multiunity*—that is, were each of the prototons of a given multiunity to be perfectly unified realities within their individual beings and with each other—then a *superunity* would attend upon their unital function. Their containing *multifractiate*, an *omni-multifractiate*, would be *completely unified within itself*, as also would their associated *multidirectiate*, an *omni-multidirectiate*. Their associated *multisubordiate*, an *omni-multisubordiate*, would behave as a perfectly unified structure, even while not technically being a structure. The multidirectiate and multisubordiate would function together as an effective composite integriate, a *multicompletiате*.

The comploprototons of a completiате are the *completons*. The comploversotons possess a dimensionality that includes the dimensionality of corresponding directons *plus* the dimensionality of corresponding subordons

(which includes the uncommitted corresponding prototonic endialities and uncommitted corresponding prototonic exionic realities). This weaving, into the emerging completiatal experium, of direct and indirect subordialities, which are *not a part* of the multiunity and exist *outside* the multiunity, is called *inclusality*, also *inclusation*, or *inclusating*.

Completiates are *theoretical integral realities*. For a given multiunity, a *potential* completiate always exists; however, an *actual* completiate, the equivalent of a non-fractial multiunity—or multiunity whose prototons commit *all of their realities* to the multiunity—would be a post-evolutionary structure, unalterable by internal or external influences. This requirement is embodied in the *completiate actualization criterion*, which is stated as follows:

A completiate can only actualize when the associated multiunity possesses *complete, unqualified, final, and unalterable unity* within each of its prototons and between all of its prototons.

Completiates, therefore, are unqualifiedly stable *omni-integriates*; there are no completiates that are not *omni-completiates*.

Two corollaries of the completiate actualization criterion are: (1) *All possible candidates to be partates of a given directon or subordon of the associated multiunity are already partates of the given directon or subordon.* (Otherwise, the internal unity within each prototon of the associated multiunity would not be final.) (2) *All possible candidates to be prototons of the associated multiunity are already prototons of the associated multiunity* (Otherwise, the unity between the prototons of the associated multiunity would not be final.)

Pondering the implications of the completiate actualization criterion, you and I perceive three more corollaries of this criterion: (3) A completiate

must encompass within its being the totality of realities with which it might interact. (4) All evolution within or partly within (i.e., because of exonic subordial realities) *the comploprotoate, either at the comploprototonic levelate or at the sub-comploprototonic levelate, must be a past event.* (5) A given completiate cannot actualize until all completiates whose basiates are potentially capable of influencing the basiate of that completiate actualize: *all actualize together.*

All multiunities, you and I perceive, with quickening understanding, are evolving, through their individual, *emerging* completiates, called *emergo-completiates*, toward individual, experientially complete unity within each of them and toward one total, experientially complete unity upon them all. Resting upon, and encompassing, every multiunity is an emergo-completiat, the evolving, effective unity of: (1) the multiunital directiate and (2) those subordial attributes of the multiunital prototons that are not committed to the unity but which, because of the unital harmony of the prototonic directial attributes, increasingly align together with one another.

A multiunity possessing a completiate is referred to as a *completial multiunity*; all other multiunities are called *emergo-completial multiunities*.

To visualize an emergo-completiat, one might consider a *friendship*, a purely *personal unity* (an endio-personal unity) of several persons who, among other things, are also *kings*. Each of the *sumio-persons* is a *fractial prototon* in the endio-personal multiunity. Each associated *directon* consists of the endio-person's *committed realities*—that is, *committed to the personal multiunity*. Each associated subordon consists of the *sumio-person's* uncommitted sumio-realities, including: (1) the *uncommitted endio-personal realities* and (2) all of the sumio-person's exio-realities, among which are the sumio-person's *responsive kingdom realities*—that is, the kingdom realities that are subordinate to the *exio-person*, hence to the *sumio-person*. The

uncommitted *endio-personal* realities of each person are *direct* subordial realities, inherently subject to the person. The *responsive kingdom realities* of each person are *indirect* subordial realities, made subject to the person through another multiunity (a *kingship triate*).

Though the *individual kingdoms* have no *treaty* (synthoton) *bonding the kingdoms together in a unified structure* (unity of kingdoms), the internal unity of each fractial prototon—sumio-person—causes the associated subordon (including, among other things, the *responsive kingdom realities*) to align, to a degree, with the associated directon (the *committed endio-personal realities*). Thus, the *structural unity of the persons* (endio-personal tridirectiate) produces over the collection of kingdoms a certain degree of *functional unity* (exio-personal trisubordiate). An *overall unity of all the sumio-personal realities, committed and uncommitted (the latter uncluding, among other things, the responsive kingdom realities), as a single reality* (sumio-personal tricompletiolate), emerges, partially and gradually—but, in accordance with the completiolate actualization criterion, not fully and in finality, until all persons everywhere are fully, finally, and unalterably unified, individually (internally) and with one another.

1.9. Poly-Biunities

Two biunities that share a common prototon are collectively called a *duo-biunity* and individually called *co-biunities*. A *duo-uniton* is a uniton that is shared in common by the two co-biunities in a duo-biunity. The prototon that is shared between the co-biunities is denominated a *duo-prototon*, and its monotronic projection, shared by the two versates, is a *duo-versoton*—a *duo-monotron*. The duotron in each co-biunity is a *duo-duotron*, both duo-duotrons in the duo-biunity sharing the single duo-monotron of the duo-

biunity in their being. The *unshared* prototons are called *uni-prototons*. The versotons that have no duo-versotons in their being—that is, all of the monotrons *except* the duo-monotron—are called *uni-versotons*.

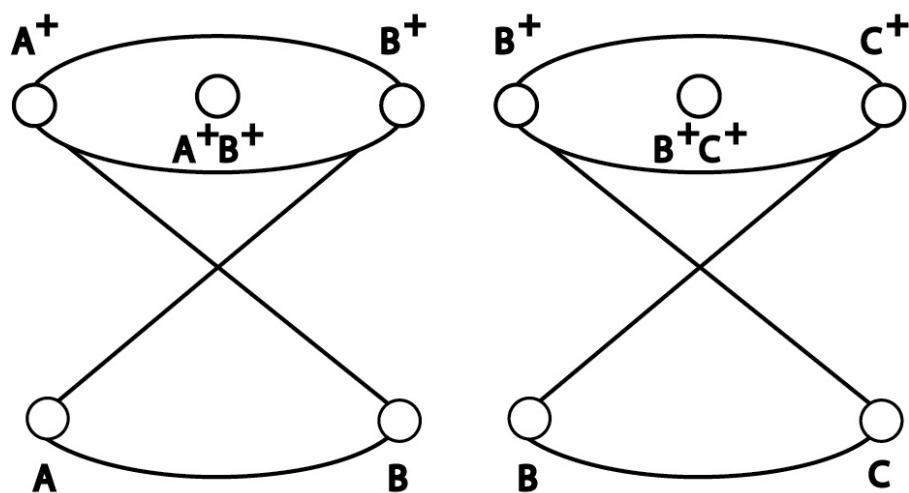


Figure 1.6. Open Portrayal of a Duo-Biunity

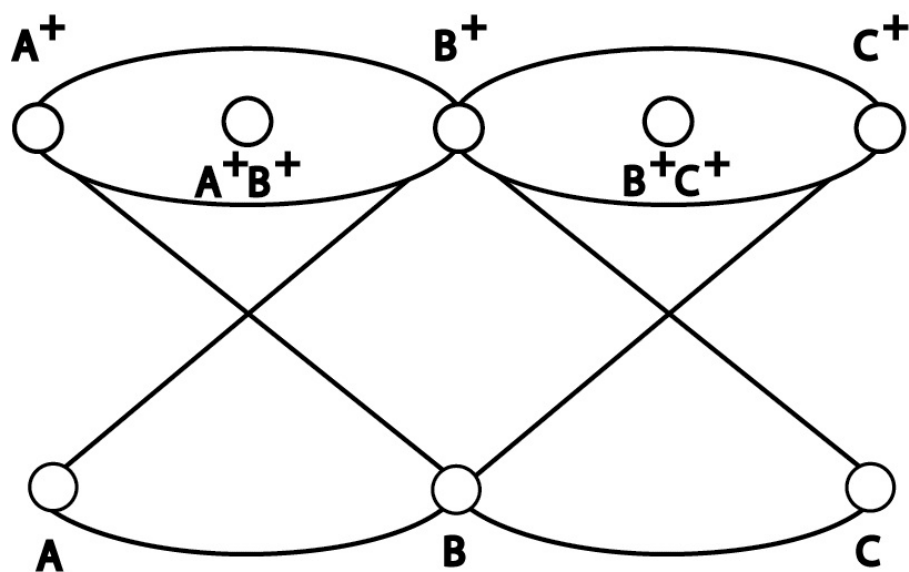


Figure 1.7. Closed Portrayal of a Duo-Biunity

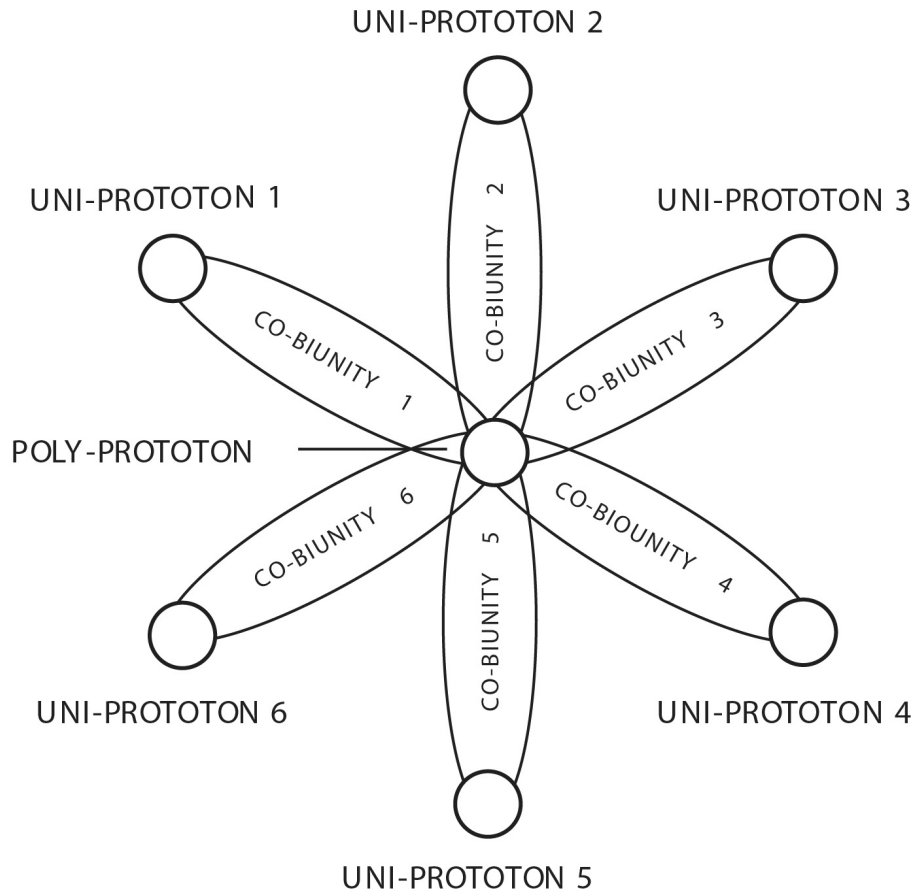


Figure 1.8. Poly-Biunity (Closed Portrayal)

One can graphically portray a duo-biunity either as two separate biunities with the duo-prototon and duo-versoton duplicated in each biunity, or as two biunities located side-by-side, the two protocircles touching in one place and the two versocircles touching in one place, which is the location of the single duo-prototon and duo-monotron, respectively. The first portrayal is called an *open duo-biunity portrayal* and the second a *closed duo-biunity portrayal*.

A *treo-biunity* is three biunities sharing a common prototon, or *treo-prototon*, and sharing the treo-prototon's resultant monotronic versotonic projection, called a *treo-versoton*—more specifically, a *treo-monotron*. A *poly-biunity* is a number of biunities sharing a common prototon, or *poly-*

prototon, and sharing the poly-prototon's resultant monotronic versotonic projection, called a *poly-versoton*, or *poly-monotron*. The unshared prototons in a poly-biunity are called *uni-prototons*. The versotons that have no poly-versotons in their being are called *uni-versotons*. The *degree* of a poly-biunity is equal to the number of prototons (uni-prototons plus poly-prototons) it possesses; for example, a *treo-biunity*, possessing four prototons, is of degree *four*.

A *closed portrayal* of a poly-biunital protoate or versate consists of a central bead (the poly-prototon or poly-versoton) and a number of ovals, radiating from the poly-prototon or poly-monotron, which represent the individual protocircles or versocircles, with the poly-biunital protoate or versate being arranged in or on the poly-biunital protocircle or versocircle.

A *completial poly-biunity* is a poly-biunity whose co-biunities are completial biunities. The versotonic population of a non-completial, or emergo-completial, *poly-biunity* is the same as that of a *multiunity* of the same degree as the poly-biunity with the exception that the poly-biunital versate does not include those multiunital versotons that involve any combination of two or more of the uni-versotons. For example, the duo-biunity whose duo-prototon is denominated *B* and whose uni-prototons are *A* and *C*, when compared with the trunity that is prototonic in *A*, *B*, and *C*, is missing the triunital duotron $A'C'$ and the triunital treotron $A'B'C'$, the missing versotons being referred to as *poly-bisynthal* (more specifically, *duo-bisynthal*) versotons (a *duo-bisynthal duotron* and a *duo-bisynthal treotron*).

In a *completial* poly-biunity, an omni-unified reality, the unqualified unity within each prototon and the unqualified unity between the poly-prototon and the uni-prototons causes the poly-prototon to function as an effective supplemental synthoton, called a *poly-bisynthoton* (for example, a *duo-bisynthoton*), thereby producing the missing poly-bisynthal multitrons

and transforming the poly-biunity into a true *multiunity*, called a *poly-bisynthal multiunity*. In the example where the duo-biunity is equivalent to a triunity, the triunity is called a *poly-bisynthal triunity* or, more specifically, a *duo-bisynthal triunity*.

1.10. Versal Relationships

In investigating the triatal structure, more discoveries wait for you and me in the versate. New schematic symbology, however, is required. Two useful picturizations of the versate are the *versal disk* (*versal* as in *versate*, not *versoton*) and the *versal cube*.

To construct the versal disk, draw a circle representing the *versocircle*. Inscribe in it an inverted, equilateral triangle, drawn in dashed lines. Draw a round bead on the versocircle at each of the three places where the versocircle is touched by a triangular vertex. The three beads thus constructed are the *monotrons*. Beginning at the upper left monotron and proceeding *clockwise*, label the monotronic beads, in order: *centrate* $7V1^\circ$, *omnate* $7V2^\circ$, *periphate* $7V3^\circ$. The triangle, which we leave unlabeled, is called the *monotronic sheet*.

Now inscribe in the circle a second, but *uninverted*, dashed equilateral triangle. This is the *duotronic sheet*. Where the second triangle's vertices touch the versocircle, draw three more beads, the *duotrons*. Beginning at the top duotron and proceeding *counterclockwise*, label the duotronic beads, in order: $7V4^\circ$ *actate*, $7V5^\circ$ *interactate*, $7V6^\circ$ *reactate*. At the center of the circle, draw a bead and label it $7V7^\circ$ *structate*.

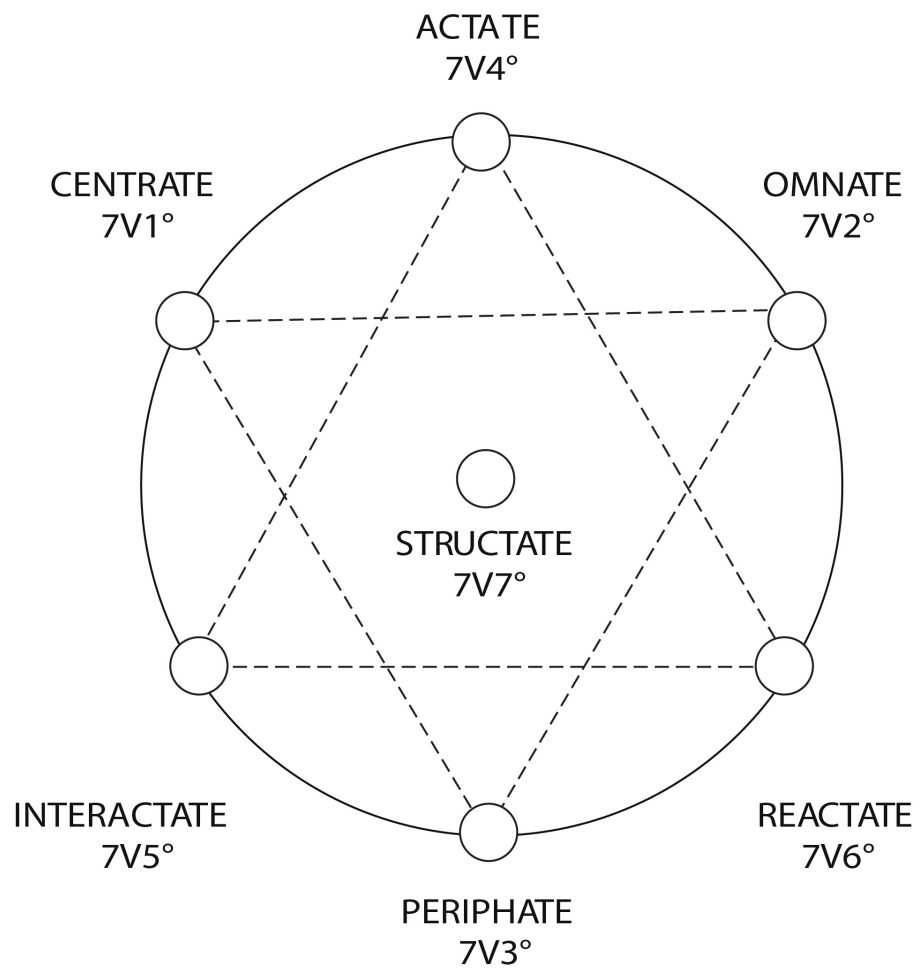


Figure 1.9. The Versal Disk (Operational Perspective)

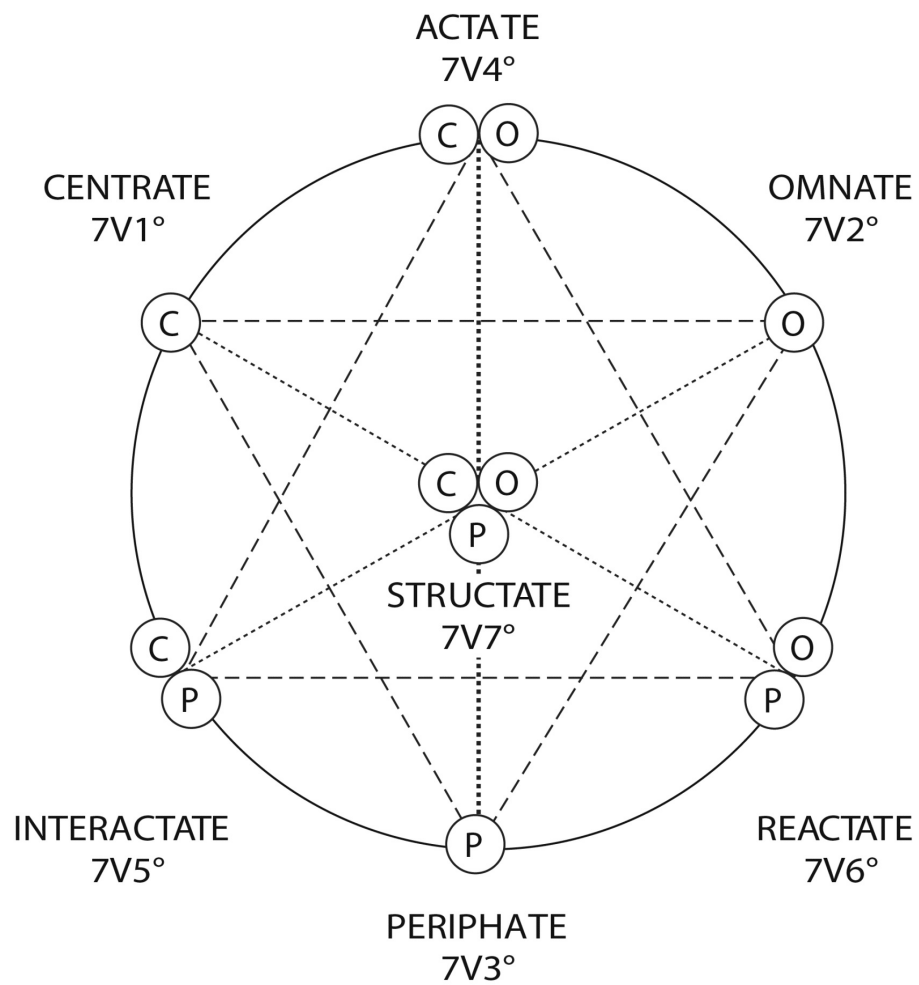


Figure 1.10. The Versal Disk (Partational Perspective)

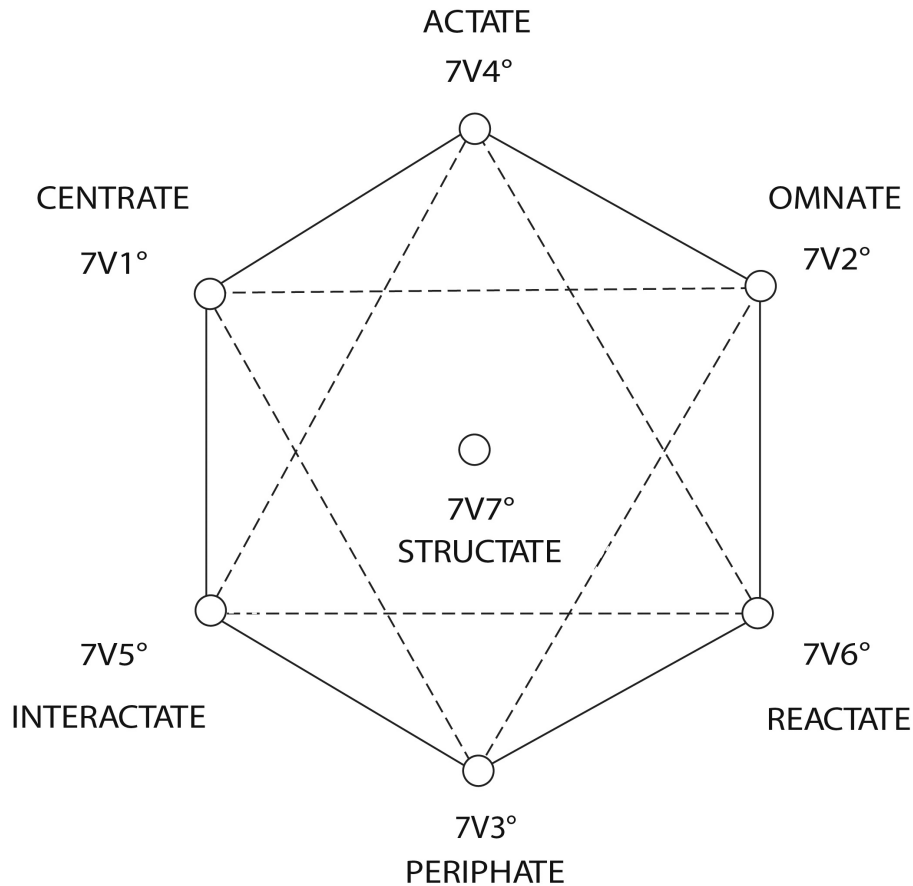


Figure 1.11. The Versal Hexagon

The seven beads are called *overational versotons*—*overational*, since each portrays an individual versoton as a single, *overate* reality. An alternate rendering of the versal disk differs from this portrayal primarily in depicting each *duotron* and the *treotron* as a cluster of *two* or *three* beads, respectively. The individual beads in each multitronic cluster represent the *monotrons* that make up that multitron and are labelled *c*, *o*, and *p* as they signify the *centrate*, *omnate*, and *periphate* component, respectively, of the multitron. These are the *partational* versotons. Their distinction from *overational* versotons is solely one of representational method. In the *partational* versal disk, six dotted lines radiate out from the structate, one connecting to each of the six circumferential versotons, signifying graphically that the structate is

all of the other versotons as one.

Numerous relational and constitutional factors of the versate shine out to our perception through the medium of the versal disk, especially in the *partational* rendering. With the versal disk, one can analyze specific triates, labelling the disk's parts in terms of the triate under examination to bring out various factors. If one replaces the circular arcs, which interconnect the versotons in the versal disk, with straight lines instead, one produces the *versal hexagon*, functionally equivalent to the versal disk.

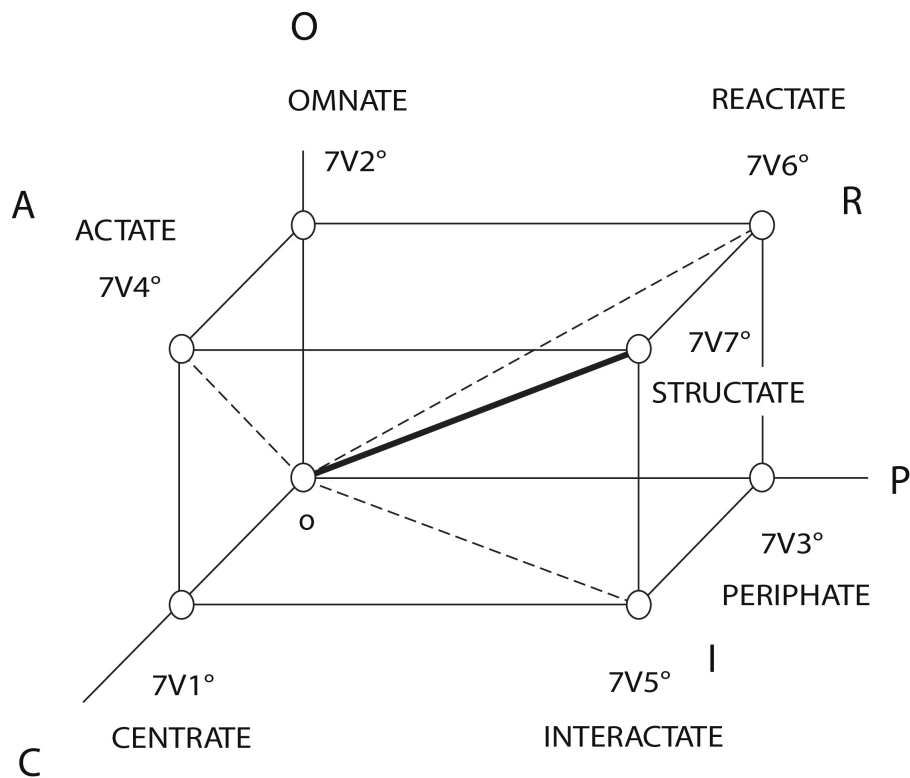


Figure 1.12. The Versal Cube

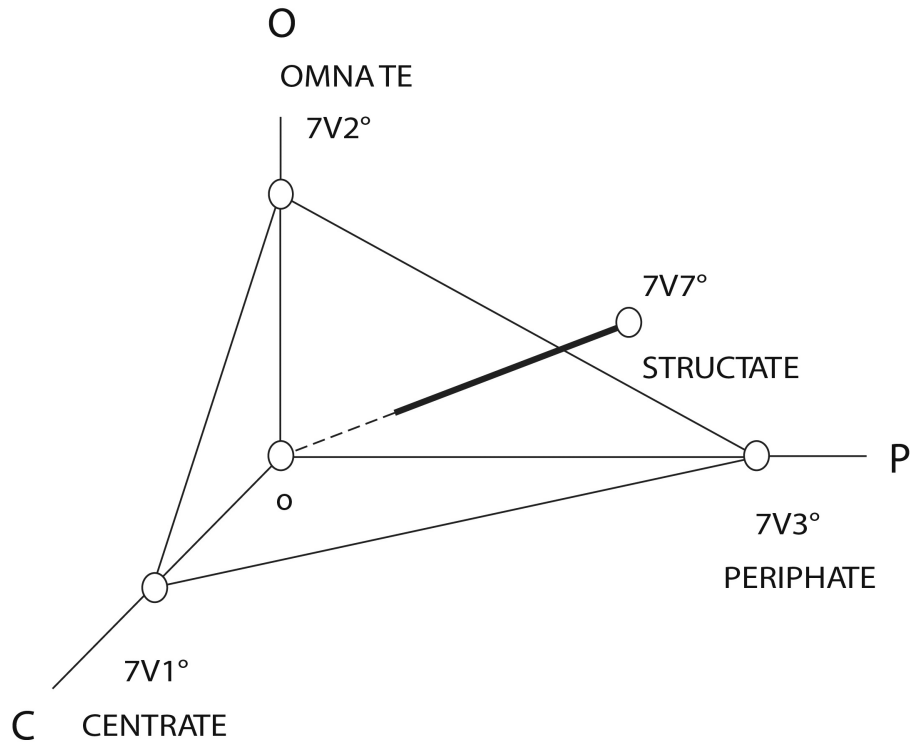


Figure 1.13. The Monotronic Sheet in the Versal Cube

A further advance in understanding versate reality awaits you and me in the versal portrayal known as the *versal cube*. The *versal cube* is to the *versal disk* as a *three-dimensional* figure is to a *two-dimensional* figure. Any versotonic *structate* is a versal *sum*. The summation of *qualities* as well as of *quantities*, it is therefore a *vector* sum, represented geometrically as a *point* (bead center) in a reference system. In the versal *disk* the structate possesses a *two-dimensional* location, while in the versal *cube* the structate possesses a *three-dimensional* location.

In the versal cube, one places emphasis on the *vector* nature of the versate. To construct the versal cube, draw a cartesian coordinate system with axes c, o, p, where the p axis is horizontal, the o axis is vertical, and the c axis is perpendicular to the plane of the paper, positive in the direction which emerges upward out of the paper. (Coordinates in this system are given in the

order c, o, p .) Draw a bead at the origin of the coordinate system. On each positive axis, at an equal distance from the origin (foreshortened for perspective along the c axis), draw a small bead and label it *centrate* $7V1^\circ$, *omnate* $7V2^\circ$, or *periphate* $7V3^\circ$, as it lies on the c, o , or p axis, respectively. These beads are the *monotrons*, each possessing only a single, axial coordinate. In each of the three coordinate planes, draw, in a dashed line, the vector resultant of the two axial beads in the containing plane, substituting a bead for the traditional vector arrowhead.

The three two-dimensional resultant vectors thus drawn are the *duotrons*. The two coordinates that make up each are the *monotrons* that comprise it. Label the c - o bead, or duotron, $7V4^\circ$ *actate*. The c - p bead is designated $7V5^\circ$ *interactate*. And the o - p vector is $7V6^\circ$ *reactate*. With the exception of the bead at the origin, the six beads thus constructed are versotons. All that remains to be drawn is the seventh and final versoton, the *structate*, $7V7^\circ$.

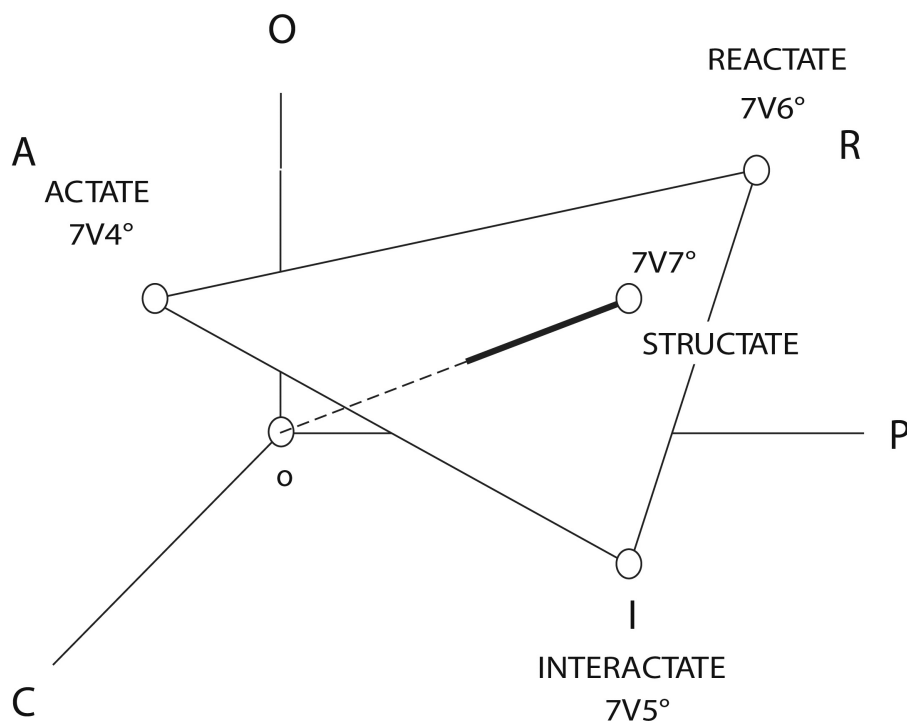


Figure 1.14. The Duotronic Sheet in the Versal Cube

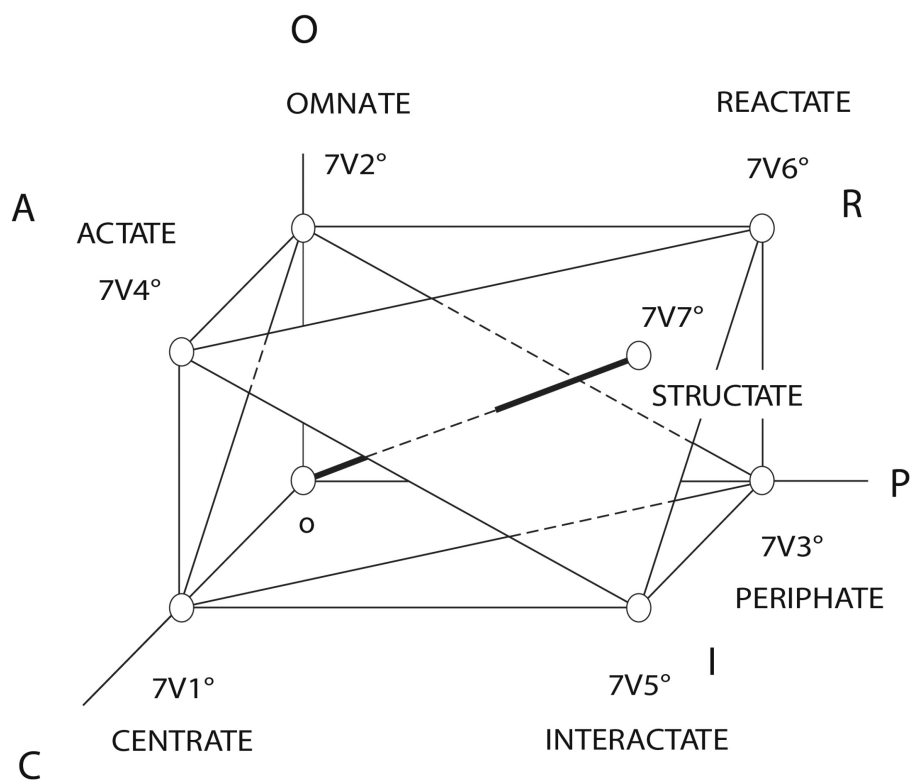


Figure 1.15. Monotronic and Duotronic Sheets in the Versal Cube

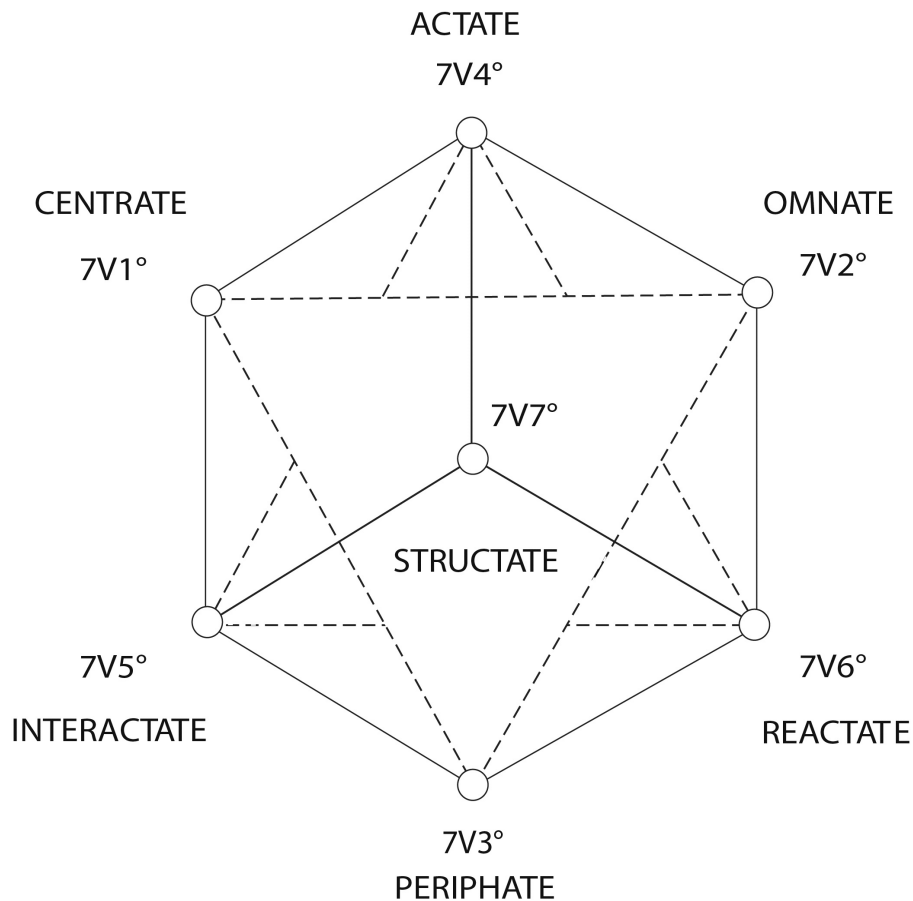


Figure 1.16. The Versal Cube seen from a Corner

In each of the three coordinate planes, draw a solid, perpendicular line from each of the two axes of that plane to the vector resultant in that plane. Thus we have constructed three mutually perpendicular planar rectangles. And thus, we see, we have have drawn three sides of a box, including seven vertices and nine edges. This completely defines the box. (Versal relationships may show up better if the box is elongated along the p-axis.) Complete the box by drawing the eighth vertex and, in solid lines, the remaining three edges (and, inherently, three sides). Show the eighth vertex as a bead labelled *7V7° structate*. Connect the origin with the structate by a solid, heavy line.

Examining the figure that you and I have created, we see that depicting

the monotrons as one-dimensional axial vectors in a three-dimensional coordinate system generates three two-dimensional duotrons, each duotron being a resultant vector and lying in its own plane of the coordinate system. The monotrons are lines—*one-dimensional* vectors. The duotrons are planes—*two-dimensional* vectors. The three two-dimensional duotronic vectors together form a resultant three-dimensional vector, the *structate*, in the c,o,p space of the COP coordinate system. They are the projections, in the coordinate planes, of this *total*, or *summational*, vector.

Numerous factors can be observed in the versal cube. The *monotronic* and *duotronic sheets* can be seen in it, by connecting together the three monotronic beads and connecting together the three duotronic beads, respectively. In the rectangular framework of the versal cube, we can easily perceive that these, the *versal sheets*, are parallel to one another.

View, if you will, the versal cube corner-on, looking down along the structatal vector toward the origin, as if the cube were balanced on its origin corner and observed from above. See how the visible and hidden lines of the cubical outline, taking on seemingly unaccustomed turnings, are really the *versal hexagon* (hence the versal disk). The versal *hexagon*, we see in this new perspective, is the versal *cube* seen along the structatal cubal diagonal, the perception of depth along the line-of-sight being lost because of the orientation of the observer and compressed into the planarity of the versal hexagon.

In the versal cube, the Star-of-David pattern of the versal hexagon is seen, released from its two-dimensional bondage, viewed in the clarity of three dimensions. It is in reality *two structures mistaken as one*: the separate, parallel *versal sheets* observed, like two celestial constellations, from a direction that causes them to appear to lie in the same plane. The origin—the one unidentified bead—of the versal cube is the *synthoton* of the

multilevelate triate, the unonic needle's eye from—or through—which the versate blossoms into being.

1.11. The Heterolevelate Law of Triate Identity

In our journey to the universe of archetypicality and our exploration of the unity concept, you and I have thus far experienced only a few brief glimpses of the *unifier*. Though vital to the unity, the unifier is not a *part* of the unity. It is *external* to the unity.

Since any unity is a reality, then, by the law of triate identity as you and I have encountered it, we would expect that a unity would be a central or lateral *multiate* in its triate of identity. That formulation of the law of triate identity, however, was developed in the *homolevelate* perspective; we are dealing now with *heterolevelate* realities. A *multiate*, in particular, is different in the heterolevelate triate model than in the homolevelate view. We must recast the law of triate identity into the heterolevelate perspective.

Observe, if you will, the arrangements and groupings of the triatons in a heterolevelate triate. Disregard the focalate and diffuate and their versotonic projections; that is, view the multiate, alone, and its monotronic versotonic projection. Observe that the pluratic multiate—that is, the *multiatons*—is projected, through the unifying factor of the *synthoton*, into the status of a single *versoton*, the *periphate*. Being the versal projection of the protoplanic multiatonic populace, the periphate is thus the *versate*, and the multiatons the *prototons*, of a unity that is internal to the triate. Thus, *the periphatic identation is relative*: from the perspective of the triate, the periphate is a *singlate*; yet to the *multiate*, which is a *plurate*, the periphate is an entire *versate* and is identate as a *plurate*.

A *multiate* in a heterolevelate triate, we thus see, is always the *protoate*

of a triatally contained, or subtriatal, *heterolevelate unity*, which we shall call the multiate's *proto-unity*—a reality encompassing, like any heterolevelate unity, three levelates of multiplicity in its being.

The *proto-unity* of a group of realities is the *unity* whose *protoate* they are. Similarly, the *verso-unity* of a group of realities is the *unity* whose *versate* they are. And the *syntho-unity* of a single reality is the *unity* whose *synthate* it is. The term, *multo-unity*, or *multiatic proto-unity*, not otherwise qualified, refers to the *proto-unity* of the *triatal multiate*.

A *unity* is always the multo-unity of its identifying triate, which can be a central or lateral triate. Thus, a *heterolevelate unity* is a *trilevelate view of a multiate*. It is the *proto-unity* of a multiate. The *proto-unital prototons* are the *triatal multiatons*. The *proto-unital synthoton* is the mutual triatal multiatonic responsiveness to the triatal focalate (through the diffuate). And the *proto-unital versotons* are those unital versotons that include, in their being, versotonic projections of only the triatal *multiatons*.

The heterolevelate law of triate identity is:

Every individual reality has its existence upheld in a triate, known as its *triate of identity*, or *identifying triate*, in which it is the *multo-unity*, also known as the *identified reality*.

Inherent in the law of triate identity is the *triatonic progression*, the movement of a reality from the role of a given triaton in one triate to the additional role of another kind of triaton in another triate, without leaving the first role. The triatonic progression is *from* a multiatic *proto-unity* *to* a *focalate* *to* a *diffuate*. A given reality always begins its existence as an *identified reality* in the multiatic *proto-unity* of its *identifying triate*. Then, finalateward, it may take on the role of *focalate* in a second triate (or triates), being empowered over the multiate in this second triate by the diffuate of

this same second triate. As a focalate in the second triate, it brings the multo-unity of the second triate into being, including any *segments* of the multo-unity: *lateral multo-unities* (*lateral proto-unities*).

The focalate is the *creator and controller* of the multo-unity. In this position of power, the newly invested focalate of the second triate can cause the multo-unity of that triate and multo-unities in other triates in which it is the focalate to respond to some other reality, empowering that other reality to be the focalate in a *third* triate. The focalate of the second triate, by empowering the new focalate in the third triate, is the *diffluat* of the third triate. Thus all of reality climbs upward as a scintillating diamond ladder of creation, control, and upholding.

To ascend or descend the diamond ladder is to journey overateward (outward) or partateward (inward), respectively. Consider, if you will, that you and I approach, with the mobility of imaginative thought, a triate.

We enter the triatal confines at the versoplanic levelate and drift past hovering triatal versotons, approaching the single, *singlatic* periphate. Nearing this seemingly featureless versoton, we see it up closer as an entire versate, the *pluratic* mix of its own internal versotons—*unital* versotons. This alteration in our perspective from singlatic periphon to pluratic versate is a transfer from the reference frame of the *triate* to that of the triate's *multo-unity*.

Descending the triatal periphate's verso-unital funnel, we pass the synthoton and emerge into the unital protoplanic world of the triaton's variegated *multo-unital* prototons (the *triat* multiatons). Focusing on one of these multiatons—each of which is a *singlate*—we observe that it drifts in a nacreous cloud which is the stuff of the versoplane of its (the multiaton's) triate of identity (not the triate we originally entered, but another triate). See,

looking down the planes in this identifying triate of the multiaton: the multiaton is a multilevelate reality, the multo-unity of this identifying triate. From overateward, the multiaton is seen in the versoplane of its identifying triate as the triate's singlatic *periphate*, which, as we shift from the reference frame of the newly perceived triate to that of its multo-unity, is then perceived as the pluratic multo-unital *versate*. Entering this miniature versate, you and I descend the new unital funnel and emerge into a new pluratic *multiate*. And we see that the partateward journey is ever *inward*.

The *focalate* of a unity's *triate of identity* is the *unifier* of that unity. Being the *unifier*, it is not visible from within the unity. Unseen, creative, *vibrant with potentiality*, it hovers *outside* the unity. The *oneness* of the unity is the presence of the *one* unifier not only *in*, but *between*, the unitants; therefore, the unity is synergistic in nature: *supersummative* with respect to all of its parts, the *unitons*. The unitons exhibit *extra-unitonic properties* because they are unified by an *extra-unitonic reality*. Not a part of the unity, the unifier is the continuing *source* of the unity and manifests a *presence*, a *projection* of itself, which is perceived in and over the unity as a *pervasive harmony*.

1.12. Trans-Estatism

An *estate* is *one* reality status-of-being in contrast with *some other* reality status-of-being. Considering *unital functions* as estates, for example, one could refer to a unifier as occupying the *unifier estate* and a unitant as inhabiting the *unitantial estate*. Or, considering *unitonic identity* as an estate, prototons occupy the *prototonic estate*, while versotons are members of the *versotonic estate*. With respect to subunital plane of residency as an estatal category, prototons occupy the *protoplanic* estate and versotons the

versoplanic estate.

Through the power of a mechanism called *trans-estatism*, a reality that occupies a given estate can realize—by a technique of functional alignment with a reality occupying another estate—existence in that other estate, as well as in the estate it already occupies. The reality that is thus expanding its estates is called the *primary reality* and its estate the *primary estate*, while the other reality, the *secondary reality*, occupies the *secondary estate*.

In discussing an inter-estatal transaction, one can refer to the *containing estate* or to the *contained reality*. For example, in the situation where *reality one* in *estate one* trans-estatizes to *estate two* through alignment with *reality two*, one can say that: (1) *reality one* trans-estatizes to *estate two*; (2) *reality one* trans-estatizes to *reality two*; (3) *estate one* trans-estatizes to *estate two*; or (4) *estate one* trans-estatizes to *reality two*. Though one might specify, through a system of prefixes, which of these meanings one intends, the broad scope seems at present to be intuitively useful and can extend meaning into multiple applicable domains simultaneously. Ambiguity can be avoided, where desired, through context and phrasing.

Functional alignment—a *relationship*—is the secret of trans-estatism. A given relationship is an *initio*-relationship (and its designator treated as a *verb*) while it is *being established*, *after* which it becomes a *subso*-relationship (and the same descriptor treated as an *adjective*). Consider the concept of *penetrating*, as in the statement: *the wire penetrates the wall*. This could signify either: (1) the *initial act* of the wire *piercing* the wall, or (2) the *subsequent relationship* of the wire *comprising a structural intersection* of the wall. The wire first *actionally initio-penetrates* the wall, then ceases that *action* and takes up a subsequent *relationship* of *subso-penetrating* the wall.

The *subso-penetration* of the wire through the wall is a *static*

relationship. Some other subso-relationships can be *dynamic*, however: for example, one person *supporting* another. The prefixes *stato-* and *dyno-* differentiate between these two cases. After the wire *initio-penetrates* the wall, which is a *dyno-penetration*, it then *subso-penetrates*, or *stato-subso-penetrates*, the wall. A person, however, who, after first *initio-supporting* another person, continues *subso-supporting* that person, is *dyno-supporting* the other person. A *dyno-relationship*, even a *dyno-subso-relationship*, is really a *continually recurring initio-relationship*. All *personal*, or *volitional*, relationships are *dyno-relationships*.

Accompanying any given manifestation of trans-estatism is an identical but oppositely directed trans-estatal manifestation, the two constituting two trans-estatal *cycles*. In one cycle, *one of* the two realities involved is *primary*, *attaining to function in the estate of the other reality and as the other reality*. In the remaining cycle, the *other* reality is the *primary* reality. *Both* complementary cycles of trans-estatism must exist in order for *either* to exist, a requirement known as the *law of expandent completion*.

Expandence refers to the *simultaneous existence of both complementary cycles of trans-estatism*. *Trans-estatism* is thus seen to be *pseudo-expandence*.

Each cycle of trans-estatism encompasses two phases, or *terminants*. One can visualize a trans-estatal cycle geometrically, as a *directed line* extending FROM a dot at the center of one circle, the *primary* estate of that cycle, TO a dot at the center of another circle, the *secondary* estate of that cycle. The inscribed dots represent *realities occupying the containing estates*. One of the two terminants of such a schematicized trans-estatal cycle is represented by the point where the trans-estatal line *exits* the circular boundary of the *primary* estate and is called *exo-estatism*, which signifies *attaining to function outside one's primary estate*. The second terminant,

represented by the point where the trans-estatal line *enters* the circular boundary of the *secondary* estate, is called *endo-estatism*, which means *attaining to function inside a secondary estate*. A terminant can also be referred to as *pseudo-trans-estatism*. The terminantial verb forms are *exo-estatize* and *endo-estatize*, while the verb form of *trans-estatism* is *trans-estatize*.

Exo-estatism can also be referred to as *transcendence*, whose verb form is *transcend*. *Endo-estatism* is *immanence*, whose verb form is *immanend*. Since *exo-estatism* is always with respect to one's *primary estate*, then by definition, one does not *transcend* an estate in which one has *no part*. The primary reality in a trans-estatal cycle is called a *transcendiate*, and the secondary reality is called an *immanendiate*. *Expandence*—that is, symmetrical, duo-cycled trans-estatism—is the *multiplication of the number of estates* of a given reality; i.e., *expansion of the boundaries* of that reality. *Multi-estatism*, as in *multilevelence* or *multidimensionalism*, refers to the multiple estates or realities of expandence or trans-estatism *as a single, multi-estatal estate or reality*.

Translevelence, whose verb form is *translevelate*, is trans-estatism applied to a *levelatic estatism*, where *levelates* are *estates*. (Another trans-estatism might be, for example, *trans-dimensionalism*, where *dimensions* are estates). *Unital translevelence* is translevelence applied to the *unity mechanism*. One cycle of unital translevelence is *unifier-unitant translevelence*, in which a *unifier* also functions in the estate of one or more of its *unitants through alignment with the unitant (or unitants)*. The other cycle of unital translevelence is *unitant-unifier translevelence*, in which a unitant (or unitants) also functions at the levelate of its (their) unifier *through alignment with its (their) unifier*.

Levelatic expandence, or *expandolevelence*, refers to the simultaneous

existence of both cycles of translevelence; that is, in the unifier/unitant example, to *unifier-unitant/unitant-unifier translevelence*. In accordance with the law of expandent completion, a *unifier* cannot attain to function *at the levelate of a unitant and as a unitant* unless the *unitant* attains to function *at the levelate of the unifier and as the unifier*, and vice versa.

Translevelence—pseudo-expandolevelence—or any other trans-
estatism is not a *movement from one estate to another*, but rather a *linking of multiple estates* as seen from the perspective of *one of the estates involved*.

1.13. Periphonic Transonates

Those triatal versotons that incorporate the periphate in their beings are called *periphatal* versotons. They are: the *periphate*, the *interactate* (composed of periphate-centrate), the *reactate* (composed of periphate-omnate), and the *structate* (composed of periphate-centrate-omnate). The four periphatal versotons are also called the *periphons*. The periphate is the only *pure* periphon, for each *multitronic* periphon is a combination of the periphate with some other versoton or versotons. Those versotons that do not include the periphate in their beings are named the *exoperiphons*, also called the *exoperiphates*. They are the *centrate* and the *omnate*—which are both monotrons—and the *actate*, a *duotron* (composed of centrate-omnate).

Periphons are also called *selectons*. Selectons are members of the versate regrouped for purposes of specialized categorization; selectons can alternately be defined on the basis of versotons other than the periphate.

Let us observe the world through the eyes of a unitant in a unity. Visible to our gaze are our co-unitants as they function in various situations. To our direct senses they are the unital *prototons*—complete, independent realities. But there gradually experientializes in our minds increasing

awareness of the *versotonic* realities—the *roles* of the prototons singly and in combination *as committed, maturing versotonic realities of the unity*. And we can perceive this versotonicity only because we espy the *synthotonic oneness* of the unitants at the synthoplanic levelate of the unity. Thus we recognize the versotons as *specialized presences of the prototons*—or, more accurately, as specialized presences of the *directons*.

(The prototons, though not restricted to unital function and not mutually interactive in the unity *as prototons*, are the *basal realities*—that is, the independent, non-unity-derived realities—of the unity and *do change* as a result of their evolving cooperation with one another *as the versotons*. In a sense, each versoton, by accommodating within its action and reaction pattern the actions and reactions of the other versotons, *embodies* in its being the patterns of those other versotons. This patterning of each individual versoton by all of the other versotons is known as *versotonic accommodation*.)

Within the unity, the unital *protoplane* is the ground on which we, as unital prototons, walk with sure feet. Here spreads the entire *prototonically sensible* unital universe. Here tread men and women; here spin dust motes; here echo musical notes: realities in *unassociated phases*.

The *versoplane* is the highest mountain in our unital universe, which we never ascend as independent prototons, but scale only as committed unity members and associations. Its lofty precincts are attained only as an inner experience, beyond the reach of our our senses, which exist and function at our levelate of enstructuration. The reason, deriving from fractality, is twofold: (1) the *monotronic* versotons are versotonic projections of *portions* of prototons (versotonic projections of directialities) and (2) the *multitronic* versotons are versotonic projections of *composites* of portions of the prototons (composites of versotonic projections of directialities).

Here dwell kings and queens (of prototonic subjects, which are directonic *portions* of persons); councils (of prototonic council members, which are directonic *portions* of persons); orchestras (of prototonic musicians, which are directonic *portions* of persons); married couples (of prototonic mates, which are directonic *portions* of persons), nations (of prototonic citizens, which are directonic *portions* of persons); galaxies (of prototonic celestial galaxy members, which are directonic *portions*, or attributes, of celestial objects)—realities defined in terms of *relationships*, or *roles* referred to prototonic realities. The simultaneous *indivisibility* of each prototon and *merging together* between the prototons, in the arena of versotonic projection, of *only portions* of their being acts as a dovetail joint, a fibrous interleaving-of-being that will not *fall apart* yet will not *collapse together*, the essence of a unity. This aspect of fractial unity is referred to either as *interlinking* or as *interlinks*, depending on whether it is *actional* or *structural*, respectively. *Fractiality* refers more particularly to *partateward* phenomena, and *interlinking* to *overateward* phenomena.

The *synthoplane* is the residing place of the absolute and (directly) unknowable oneness that, in ways beyond our (unital) comprehension, makes the scaling of the versoplane possible. The *realities* of the *versoplane*, the *versotons*, are superunitally-derived realities, the realitization of prototonically unimaginable harmonies and synergies that emerge from us individually and jointly in magical ways.

A triate can more properly be referred to as a *triate-unity*, for every triate is an *identifying* triate, within whose being arises an *identified* multo-unity. From within our unity, the blue sky above us is the plumblessness of the triate of identity of which our multiatic proto-unital universe is only a part.

To imagine, from our vantage in the unital *protoplane* or even from the unital *versoplane*, that we—localized realities that are contained within that blue vastness—could ever attain that vastness in our beings is a high thought indeed. But through their response to the unifier, the unitants transcend the multo-unity, realizing in their unity the estate of the *unifier*. And the unifier to which the unitants attain is the *focalate* of the unity's *triate of identity*.

In the identifying triate of the unity, our whole unital versate is only the periphate—one specialized part—of the triatal versate. But because the periphate *is* our whole *unital* versate, you and I shall view the *triatl* versate in a frame of reference that centers around our contained *unity*. The triatal versate reveals within itself a *tripartite nature* when thus examined. The versate encompasses first, from our perspective of interest, the pure *periphate*. *Second*, the group of *multitronic periphons* (each of which is a mixture of periphate and exoperiphate). And *third*, the group of *non-periphatal versotons*, the *exoperiphons*. In recognition of these three versotonic natures, you and I shall refer to the periphate as the *endon*, to the group of exoperiphons as the *exon*, and to the group of remaining periphons as the *associon*: realities, respectively, that *are*, that are *external to*, and that are *associated with*, the periphate. The endon, associon, and exon are called the *transons*.

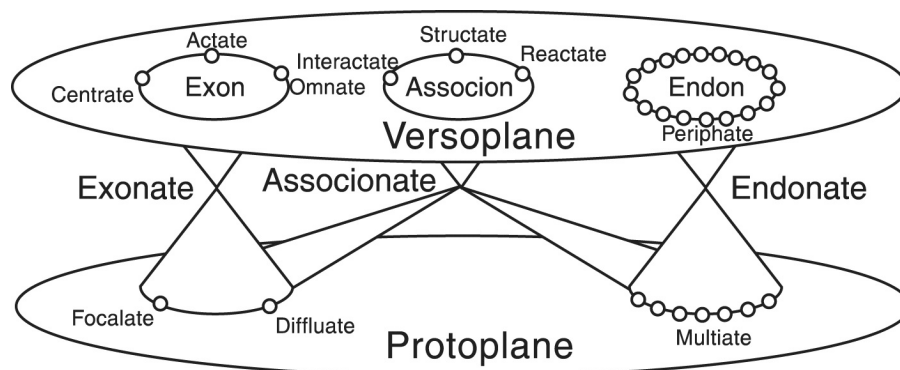


Figure 1.17. The Periphonic Transonates

In a unity, the unitantial prototons find themselves, under some unseen influence, developing a harmony in their roles as the versotons and bringing out, in their versotonically unified diversity, synergistic and transcendent realities. This is the influence of the unifier. The unifier is invisible—in a sense, *is* the blue, encompassing heavens, beyond the direct attainment of the unitons. As manifest in the versoplane, the unifier is the *exon*—actually, *part* of the exon (but such a sub-exonic distinction is unobservable from within the unity). In between the unattainable, absolute unifier and the finite unitants, however, is the complex, *transtransonic link* between unitant and unifier. This link is the *associon*, lying completely outside the *endon* (the versotonic realm of the unity), but realized jointly through endon and exon—or rather through sublevelate components of endon and exon. Thus, the associon is seen to be an *interlink* with reference to periphatically centered realities.

The transons are versotonically realized reflections of the protoate, functioning, as we have described them, in a multo-unity-centered frame of reference. As viewed *from within the unity*, the transons are called the *transcendons*, because they are the means and mechanism by which the unitons *transcend* the unital confines.

Stepping back from the details of the picture that you and I have drawn, we see that each transon is the versate of an individual *heterolevelate reality* known as a *transonate*. The *endon* is the versate of a transonate named the *endonate*, a heterolevelate unity whose *prototons* are the triatal multiatons, whose *synthoton* is the featureless, unquantifiable triatal synthoton, and whose *versate* is the triatal periphate, the *endon*. The endonate is the *verso-unity*, *syntho-unity*, and *multo-unity* of the triatal *endon*, *synthoton*, and *multiate*, respectively.

Beside the endonate in the triate is the transonate known as the *exonate*,

whose *protoate* is the triatal exomultiate, or non-multiatl triatal prototons (focalate and difflluate), whose *synthate* is the triatal synthoton, and whose *versate* is the exoperiphates. The exonate is the *multo-unity*, *syntho-unity*, and *verso-unity* of the triatal exomultiate, synthoton, and exoperiphates, respectively.

The remaining transonate, the *associonate*, does not possess a prototonic reality that is exclusively its own, but is grounded in the prototons that sponsor the endon and the exon. It shares in the triatal synthoton. And in the triatal versate, it is the *multitronic* periphons, each of which contains both a periphatal and a nonperiphatal versoton. The associon is the transonatic versate consisting of the periphate—the periphatic versoton—attached to the versotonic projection of the triatal focalate and difflluate, these latter two acting in effect as the prototons of a biunity.

One can visualize the triatal versate in terms of a non-periphatally-centered, rather than a periphatally-centered, reference frame—for example, a *centrally*-centered reference frame. Instead of the *periphonic* perspective, such a reference frame embodies the *centronic* perspective. The *centronic* selectons are called *centrons*. The constituent factors of the *centronic* versate lie in *centratal* versotonic groupings rather than in the *periphonic* versate. Thus the transons in the centronic versate have the same names—*endon*, *associon*, and *exon*—as the transons in the periphonic versate. But the centronic endon—the *endon* of the *centronic* versate—is the *centrate*, not the *periphate*. The centronic exon is the grouping of the *omnate*, *periphate*, and *reactate* (omnate-periphate). And the centronic *associon* is composed of the *actate* (centrate-omnate), the *interactate* (centrate-periphate), and the *structate* (centrate-omnate-periphate). The transons in this perspective are called the *immanons*, being viewed from *outside the unity* and being the means by which the focalate establishes a patterning presence in the unity,

both on a total scale and in every unitant and uniton of the unity.

Similarly, the *omnonic* versate includes its own rearrangement of the versotons, and the omnonic transons are called the *transferons*, which are the means by which the diffuate establishes a transferring presence *from* the focalate *to* the unity.

1.14. Unitence

What, you and I ask ourselves, as we regard in our minds the shimmering, darting realities of the triate-unity, *is the triatal product*? In the *homolevelate* view, the product of the triate is the *multiate*, a *singlatic, overate entity* of unspecified mutality, crafted from all of the individual multiatons. In the fullness of the *heterolevelate* perspective, it is a counterpart of that, the *singlatic periphate*, an *experientially* mutalized reality. And much more.

It is the six other triatal versotons, each sustaining the triate, each sustaining the multiatal proto-unity, each sustaining the triatal versate, which vibrates with scintillating hues of submultiplicity as one, three, and seven. And it is yet more.

It is the multo-unity.

It is the vast, hovering, translevence-imbuing *transons* and their larger, multilevelate selves, the *transonates*. Except for the periphate—the periphonic endon—and the multo-unity itself, all of these realities lie either *outside of* or *transcendent to* the multo-unity. Born, like the multo-unity itself, in the folds of the triate, they labor, unseen and unseeable from within the multo-unity, in the blueness of the super-multo-unital sky, enwrapping, uplifting, and upholding the multo-unity and its evolving versate.

All of these factors are primalate building blocks for other triates situated more finalateward on the glistening diamond ladder of the ascending chain of reality.

As you and I contemplate these things, a conceptual door swings open to us. Beyond this door hovers a unity unlike any we have yet encountered. It is a *biunity*, a structurate generally familiar to you and me. But its *unitants* seem *out of place*. To understand the significance of this multiunity and its biunitants, you and I must learn about *unitence* and its related factors.

In order to be a *unifier*, a reality must possess within its being some *agency* that causes its associated unitants to respond to it, patterning their individual and collective beings in echoing similitude of that of the unifier. This agency of the unifier is called *unitence*.

Unitants, also, possess unitence, though in a *reactional* sense, rather than in the *activational* sense of the unifier. Unitence in *unitants* is called *unitivence*, or *unitivity*; the *unitants*, accordingly described as *unitivent*, or *unitivistic*, are called *unitivons*. In their unital role as unitants, they are referred to as *unitivates*. The *unifier's* *activational* manifestation of unitence is called *unipotence*, or *unipotivity*; the *unifier*, therefore, described as *unipotent*, or *unipotistic*, is called a *unipoton*. *In its unital function as unifier, it is referred to as the unipotate*. Since a triatal focalate is the unifier of the triatal multo-unity, any focalate is a *unipotate* over all of its associated multiatic multiatons (multo-unital unitants), which thus function as *unitivates*. Unipotons and unitivons are also called *unitrons*, these three designations being *constitutional* terms. Unipotates and unitivates are also called *unitrates*, these three designations being *functional* terms.

You might wonder whether the concept of *unitence* displaces the role of the *difffluate* as the medium of influence between focalatic unifier and

multo-unital unitant. No. Unitence is a single, golden thread winding through focalate, difflluate, multiate, and multiaton alike, joining them together as a cohesive whole. Unitence facilitates the *focalate-diffluate junction* as well as the *diffluate-multiate interface*. Unitence enables the *unifier* to *guide* and the *unitant* to *follow* in the harmony of the unity. As the unseen distributor of unity to a vast universe of things and beings high and low, simple and complex, *unitence is unity*.

Unitence—*unity*—is a single, universal reality. Every unifier or unitant receives its unitence from the ONE unitence, which surges up to each, a boundless fountain. Though undifferentiated throughout its measureless being, unitence can *localize* by associating with a *non-unitent reality*—otherwise known as an *isotence*, or *isoton*, also called an *isate*. An isotence that is such a medium of manifestation of unitence is called a *uniality*. The *total* reality of a combined *unitence* and *uniality* is a *unitron*.

The localization of pure unitence in a unitron is called a *unitention*, being a *unipotentention* or *unitivention* as it is a localization of *unipotence* or *unitivence*, respectively. A *unitron* is either a *unipoton* or *unitivon* as its unitention is a *unipotentention* or *unitivention*, respectively. Thus any unifier or unitant is a unitron possessing its own individual localization of unitence. An isotence that is not a uniality—that is, that is not associated with a unitence in and as a unitron—is called an *inchoality*.

One can visualize unitence as an *elastic tension* which tends to *pull together isotons*. Without *unialities* inside its elastic squeeze, a potentially localizing, or unitentionizing, unitence would *collapse upon itself* and *disappear* as a localization of unitence, a phenomenon known as *deunitentionization*, or *unitent delocalization*—more specifically, *deunitiventionization* or *deunipotententionization*.

To speak of *more than one unitence* is a contradiction in terms. However, even though unitence is one non-localized universal reality, one can in certain instances refer to “a” unitence, implying *localization*: *one unitence*, as contrasted with *another unitence*. For *to the observation of non-unitences*, unitence can individuate as a manifestation of apparently non-unialitized unitence: *pure unitence*. It accomplishes this localized diminishment of *quantitative*—but not *qualitative*—universality through association with what is called a *unitent uniality*—the equivalent of a uniality that, to non-unitences, is itself near enough to the estate of unitence to be indistinguishable from the universal unitence of its association.

Until they become associated with *isotonic* unialities, thereby becoming *unialitized unitentions*, however, such unitentions, known as *free unitentions*, do not function in the planes of reality as we know it—in *non-unitent*, or *isotonic*, reality. The universal direction of reality movement, or association, is *unitenceward* for *isotons* and *isotonward* for *unitences*.

A unitention, whether *free* or *unialitized*, is an individuation of pure unitence and (qualitatively) is to unqualified unitence as a drop of water is to the sea. It is *unitence*, and it is *a unitence*.

To visualize unitentions, one can imagine sucking small bubbles of air into various areas of a large, thin sheet of rubber. This creates bobbing, balloonlike spheres, each of which one then twists into stability, trapping the air inside it. The *rubber sheet* in this analogy is *undifferentiated unitence*. Each encompassing *rubber sphere* is a *unitention*, a *localization of unitence*, regardless of whether the unitention is a *unipotention* or a *unitivention*. The *air inside a given sphere*, which gives form and identity to that individual unitention, is the unitention’s *uniality*. *Combined air and rubber sphere* is the *unitron*. Unitent delocalization is visualized as one of the bubbles being either untwisted or not twisted completely, the air escaping, and the thin

rubber of the former sphere thickening and returning to its previous unstrained, unassociated phase.

You and I are fast approaching, now, a conceptual area where unity pervades on all sides, where concept takes on increasing aspects of convergence, where difference becomes increasingly elusive. But we continue to pursue the visualization that is developing in our awarenesses, for the lack of conceptual resolution between ideational similarities effectively bars basic insight and the profound understanding that depends upon it.

Unitronization is a process of *becoming*, or *associating with*, a *unitron*, and can be of three sorts. *Unitent* unitronization is a unitence becoming the *unitention* of a unitron. *Unialitistic*, or *isotonic*, or *isatal*, unitronization is an isoton becoming the *uniality* of a unitron. *Unitronic* unitronization is a *unitron* being born into unitronhood.

Unitentionization can take on three forms. *Unialitistic*, or *isotonic*, or *isatal*, unitentionization is an isate becoming associated with a unitence. *Unitronic* unitentionization is a unitron attaining to its being as a possessor of unitence. And *unitent* unitentionization is unitence attaining to manifestation *as unitence on a non-unitent plane*, as a partner with a uniality (either unitent or isotonic).

Unialitization can be of three varieties. *Unitent* unialitization is a unitence becoming the unitention associated with a uniality. *Unitronic* unialitization is a unitron becoming the possessor of unialitistic realities. And *unialitistic* unialitization is an isoton attaining to the status of a uniality as an associate of unitence.

Equivalencies exist between these terms, but they bear different emphases. For example, unialitistic *unitentionization*, unialitistic *unitronization*, and unialitistic *unialitization* each signifies an isoton attaining

to the status of a *uniality*, but with emphasis on the aspect of the *unitence*, the *unitron*, and the *uniality*, respectively.

1.15. Unifiates

With these unitence-related factors in our understanding, you and I can now comprehendingly examine the unusual biunity before us. A *unitent multiunity* is a multiunity whose *directons* are *unitentions*—either *unipotentions* or *unitiventions*. The *directiatons* in all the sub-directiatial planes of the unitent directiate are thus unitentions, and the *subordiatons* in all the sub-subordiatial planes of the corresponding subordinate are unialities.

The biunity upon which you and I now gaze is a *unitent biunity*, the *conjoining of two unitentions* of separate unitrons. Let us examine its *versate*. See, there, three *versotons* populating its *versoplane*, each a *unitention*. The two *monotrons* are the versotonic projections of: (1) the *unitention of the first prototon* and (2) the *unitention of the second prototon*, respectively. The single *duotron*, the *sumotron*, is the versotonic projection of the *unitention of the first prototon* and the versotonic projection of the *unitention of the second prototon* joined as *one*.

You and I know that each of the versotonic unitentions in the unitent biunity before us must be allied with a uniality or else disappear from existence, through unitent delocalization. The function of the completiate is to provide the complo-versatal fusing chamber where the versotonic unitentions can unialitize into the light of existence by aligning themselves with the subordoversotonic unialities of the subordinate.

The unified association of corresponding unialities, the *bisubordiate*, parallels the *bidirectiate*, being unified, not by elements within its *own* structure, but by elements within the *structure of the unitent biunity*; that is,

the unialities are unified with one another *indirectly*, outside the multiunity, through their unitentions, which are unified with one another *directly*, inside the multiunity.

Because the reality that you and I are investigating is a unitent biunity, we shall center our exploration around the four unitogrates of which the biunity is one: the unitent *biunity*, its associated unitent *bidirectiate*, its associated unitent *bisubordiate*, and its associated unitent *bicompletiante*. (The term, *unitent*, in the designation of each of these integriates refers to the nature of the *directon of their basiate*. Thus, even the subordiate, which possesses only unialities and no unitentions, is called a *unitent* subordiate.) The unitent biunital unitogrates are called *biunifiates*. The biunifiates and their components, we shall refer to with special names deriving from descriptors of *trial function* (*unipotate*, *unitivate*) rather than descriptors of *biunital constitution*, for, as we shall see, unipotent *biunities* give birth to unipotent *triates*.

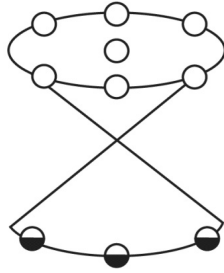
In the unitent bicompletiante, the completiatons—both comploprototons and comploversotons—are *unitrons*. The unitentions and unialities of the bicompletiatal comploprototons are the directoprototons and subordoprototons, respectively.

A unitent biunity is called a *biunitratiate*, or *fracto-biunitratiate*—more specifically, a *fracto-biunipotatie* if the prototonic unitrons are contributing *unipotentions* to the biunity and a *fracto-biunitivatie* if the prototonic unitrons are contributing *unitiventions* to the biunity. A unitent bidirectiate is called a *directo-biunitratiate*: more specifically, a *directo-biunipotatie* if the prototonic unitrons are contributing *unipotentions* to the biunity and a *directo-biunitivatie* if the prototonic unitrons are contributing *unitiventions* to the biunity. A unitent bisubordiate is called a *subordo-biunitratiate*: more specifically, a *subordo-biunipotatie* if the prototonic unitrons are

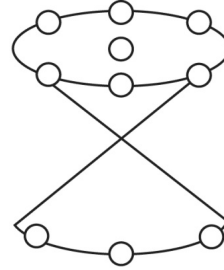
contributing *unipotentions* to the biunity and a *subordo-biunitivati* if the prototonic unitrons are contributing *unitiventions* to the biunity. A unitent bicompletiat is called a *complo-biunitratiate*: more specifically, a *complo-biunpotati* if the prototonic unitrons are contributing *unipotentions* to the biunity and a *complo-biunitivati* if the prototonic unitrons are contributing *unitiventions* to the biunity.

As the directoversotonic *unitentions* of a biunitratiate become unified, in the *bicompletiatal* experium, with the subordoversotonic *unialities* supplied by the bisubordiate, the composite *unitentions-unialities* transmute into the *unitrons* of the bicompletiatal comploversate; and the biunity increasingly transmutes into a bicompletiat, a *complo-biunitratiate* whose *completiatons*—*comploprototons* and *comploversotons*—are all *unitrons*, *each* partra-unified within itself, *all* ovra-unified together.

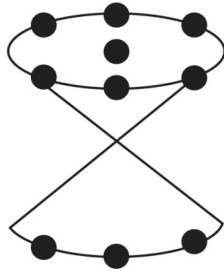
Thus, you and I see that the unitent biunity that we are examining is a biunitratiate, a fracto-biunitratiate, whose unitent *duotron*, the versotonic *conjointness of the prototonic unitentions*, escapes—as a conjointness—from deunitentionization, by unitronizing in the complo-biunitratiatial versoplane. And it becomes clear to us that unlike other multiunities, *unitent* multiunities must realitize in the *completiatal* versoplane, not just the *multiunital* versoplane, in order that the versotons do not disappear through unitent deunitentionization. This requirement, which is known as the *unitence completiality criterion*, is stated as follows:



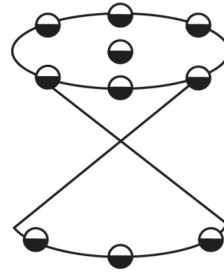
1. UNITENT MULTIUNITY
(MULTIFRACTIATE)



2. UNITENT MULTIDIRECTIATE
(PURE UNITENT PHASE
OF UNITENT MULTIUNITY)



3. UNITENT MULTISUBORDIATE
(SUBORDOPROTOTONS CONSIST
OF UNIALITIES OF ASSOCIATED
PROTOTONS OF THE UNITENT
MULTIUNITY)



4. UNITENT MULTICOMPLETIATE
(FINAL UNITRONIC UNIFICATION TOWARD
WHICH THE UNITENT MULTIUNITY
IS EVOLVING THROUGH MULTIDIRECTIATE/
MULTISUBORDIATE ALIGNMENT)

□ DIRECTIALITY (UNITENTION)

■ SUBORDIALITY (UNIALITY)

Figure 1.18. Phasialital Aspects of Unitent Multiunities

A unitent multiunity must be a completial multiunity.

The complo-biunitratiatal duotron's unitronic *unitention* is provided by the *directo-biunitratiatal duotron*, the combined versotonic projection of the unitentions donated to the directo-biunitratiatie by the prototonic unitrons of the fracto-biunitratiatie. The complo-biunitratiatal duotron's unitronic

unialities are provided by the *subordo-biunitratiatal duotron*, the combined versotonic projection of the unialities donated to the subordo-biunitratiata by the prototonic unitrons of the fracto-biunitratiata. Similarly, the complo-biunitratiata's unitent monotrons unitronize in the unitron-populated complo-biunitratiata, their unitronic *unitentions* and *unialities* deriving from the *directons* and *subordons*, respectively, of the fracto-biunitratiata via the *directiate* and *subordiate*, respectively.

The prototonically donated unialities (called *prototonic unialities*) are subject to the control of the unitentions of the fracto-biunitratiata's prototonic unitrons, whether these unialities are the *unitronic unialities*: (1) *of the prototons themselves* (thus being called *direct*, or *endionic*, *unialities*) or (2) *of multiatons in triates in which the prototons are focalates* (thus being called *indirect*, or *exionic*, *unialities*). In the former case, it is *unitivences* that are being unified in the unitent biunity, which is thus a *unitivent biunity*; in the latter case, it is *unipotences* that are being unified in the unitent biunity, which is thus a *unipotent biunity*.

All that has been said, in this discussion, of *biunifiates*—unitent biunities and their co-unitogrates—can be said, more generally, of *multiunifiates*. In order for the unitent versotons in a unifiatal multiunity to unitronize, each unifiatal fracto-multiunital prototon—*unitron*—must consist of a perfectly unified, or partra-unified, unitention and unialities (endionic or exionic). Only in this way will each prototon be able to convey unialities that it controls to its unitent versotonic offspring. Also, for each possible grouping of multiunital prototons, the prototonic unialities that the grouping conveys must align with one another in the *multisubordiatatal versoplane* as a single conjoint uniality corresponding to a unitent directoversoton of the *multidirectiate*.

1.16. Trinates

A *triniate* is a *unitent multiunity* that incorporates *trions* in its being. A *unitent biunity*, multiple as (2:1:3), is a triniate, because it is a unitent multiunity and its *versotons* are trions. Since its trions, which qualify it to be a triniate, are *radions*, this type of triniate, a *unitent biunity*, is called a *biunital triniate*, or *radiative triniate*, also known as a *radio-triniate*.

A *unitent triunity*, multiple as (3:1:7), is a triniate, because it is a unitent multiunity and its *prototons* are trions. Its trions being *gravitons*, a *unitent triunity* is denominated a *triunital triniate*, or *gravitative triniate*, also known as a *gravio-triniate*. *Triniatal trions*, both radiative and gravitative, are called *triplons*.

The dominant activity, or attribute, of a *biunital triniate*—a *radiative triniate*—is occulative movement *away from* the synthotonic *oneness*; that is, is *diversification*, in producing the third, or conjoint, triplon. The dominant activity, or attribute, of a *triunital triniate*—a *gravitative triniate*—is *unification*, occulative movement *toward* the synthotonic *oneness*. Since trinimates are multiunities, they are subject to fractality. The triniatal unitogrates are denominated *triniato-fractiates*, *triniato-directiates*, *triniato-subordiates*, and *triniato-completiates*.

Unipotate and *unitivate* are relative terms relating to *function within a specific triate*. A prototon that commits its *unipotence* to a multiunity is contributing its *unitence* as it pertains to triates in which the prototon is the *unipotate*. It is contributing its *regencies*, or *rulerships*—its *crowns*. A prototon which commit its *unitivence* to a multiunity is contributing its *unitence*—its *subjectedness*, or *responsiveness*—as pertains to triates in which it is a *unitivate*.

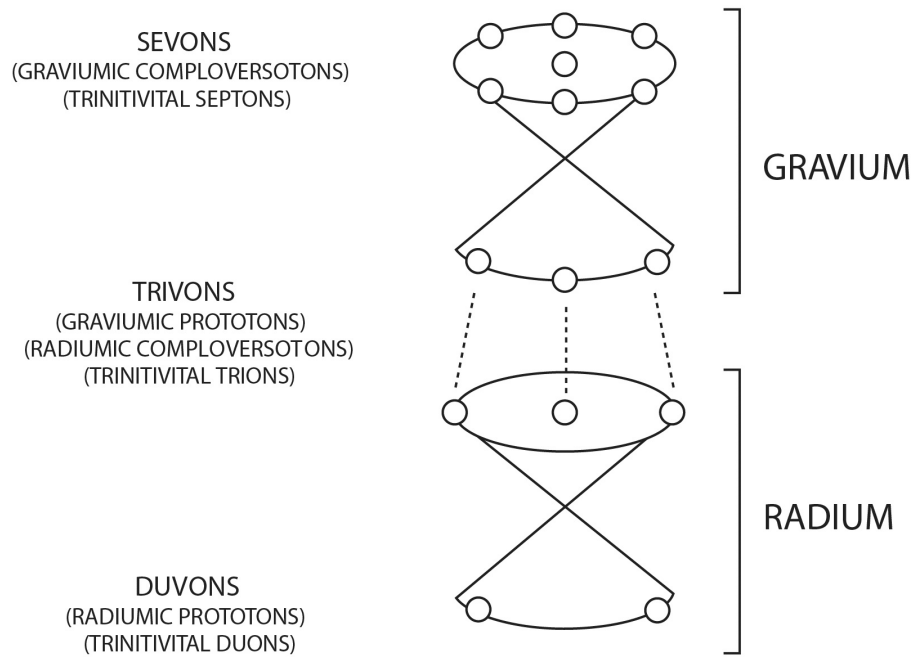


Figure 1.19. Trinitivity

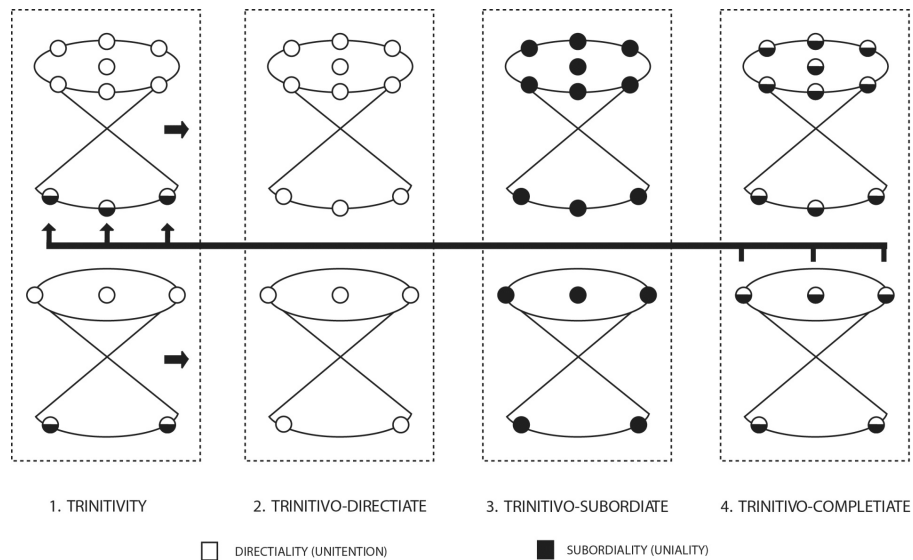


Figure 1.20. Phasialital Aspects of Trinitivities

The three comproversotons of a biunipotatiate can form an immediately finalateward triate in which the three comproversotons are the triatal prototons. Such a triate, which results from the *conjoining* of two ancestral prototons in the biunipotatiate, is called a *coniate*. The focalate of a coniate,

in creating the multo-unity of the triate of its focalateness, *thereby becoming a unipotate*, is a *conjoint creator*, the *creative conjointness* of the two ancestral prototons in the biunipotatiate. The coniatal focalate is a *conjoint unipotate*, called a *conipotate*, which is a *conjoint unipoton*, called a *conipoton*. The coniatal diffuate and multiate are *conjoint unitivates*—*conitivates*—which are *conjoint unitivons*—*conitivons*. The *conjoint unipotentation* of a *conipotate* or *conitivate* is called a *conipotentation*. The *conjoint uniality* of a *conipotate* or *conitivate* is called a *coniality*. A coniatal focalate, diffuate, or multiate is referred to as a *conio-focalate*, *conio-diffuate*, or *conio-multiate*, respectively.

The two-story combination of a unipotent biunity and a unipotent triunity—a radiative and gravitative unipotent triniate—that is, a biunipotatiate and its resultant, immediately finalateward coniate, is called a *trinitivity*. A trinitivity is primalate in the two unipotonic biunital, or *radio-triniatal*, prototons and finalate in the seven unipotonic triatal, or *gravio-triniatal*, versotons—more accurately, in the seven unipotonic gravio-triniatal *compleversotons*. The radiative phase of a trinitivity, the biunipotatiate, is called the *radium*. The gravitative phase of a trinitivity, the coniate, is called the *gravium*.

The unitentions—*directons*—in a trinitivity can only be *unipotentations* and not *unitiventions*. The unitivons creating a unitivent biunity, or biunitivatiate, can contribute some of their endionic, or direct, unialities to the radiumic subordoversotons and hence to the radiumic compleversotons. But such radiumic compleversotons, being unitivons, can possess no unialities other than *endionic* unialities to contribute in turn to the graviumic subordoprototons, hence to the graviumic comploprototons and the finalateward graviumic compleversotons; therefore, the graviumic compleversotons, as well as the radiumic compleversotons, both would be

unialitized from the radiumic prototons, reducing the supposed trinitivital gravium to merely an auxiliary unitivent multiunity and not producing a true two-story trinitivity.

Trinitivities are subject to fractiality, the trinitivital unitogrates being denominated *trinitivo-fractiates*, *trinitivo-directiates*, *trinitivo-subordiates*, and *trinitivo-completiates*.

The co-biunital components of a duo-biunity each can be the radium of an individual trinitivity, the two trinitivities sharing a common duo-prototon in the radiumic protoplane, a common duo-monotron in the radiumic versoplane, a common duo-prototon in the graviumic protoplane, and a common duo-monotron in the graviumic versoplane. These common unitons are simply the same uniton in finalateward projections. The two trinitivities thus interconnected are collectively called a *duo-trinitivity* and individually called *co-trinitivities*.

Trinitivital *duons*, occurring as the radiumic prototons, are called *duvons*. Trinitivital *trions*, the radiumic comploversotons (which are also the graviumic prototons), are called *trivons*. And trinitivital *septions*, occurring as the graviumic comploversotons, are called *sevens*.

Triniates and trinitivities are known as *triniates*, also as *treities*. Triniates, whether single-storied, as in triniates, or double-storied, as in trinitivities, possess pure unitentions as directons.

Triniates, both single-storied and multi-storied, being subject to phasiality, are *fractial triniates*, and each is associated with similarly-storied *integriates* of the *directiatial*, *subordiatal*, and *completiatal* type. In accordance with the unitence completiality criterion, triniates, since they are unitent multiunities or combinations of unitent multiunities, always possess evolved completiates, hence prominent integriates of all types. Thus,

coordinated unialital unification always accompanies the unitent unification occurring within a trinate. Trinitivities are always unipotent in directonic nature. Trinatal unitogrates are called *trinato-fractiates*, *trinato-directiates*, *trinato-subordiates*, or *trinato-completiates* as they are fractiatal, directiatal, subordiatal, or completiatal in nature; their prototons or integro-prototons are evolving unitrons, unitentions, unialities, or post-evolutionary unitrons, respectively.

Two - The Spoked Hub

2.1. Nontemporal Source Relationships

AN INTERLEVELATE traveler would wear magic boots woven from the stuff behind the blackness of space. His eyes would be dusted with the sparkling energies behind physical matter. Motion to him would be primalateward or finalateward, toward the inceptional base or the consummational peak of the reality triate chain.

Transit from levelate to levelate would not be like motion through space. Overating, he would expand to occupy the next-higher weave of the many-stranded rope of existence, shifting himself up one notch in the property-relationship-law hierarchy. Emerging from the universe, he would see the whole starry sweep of his former inhabitation as a contactable object. His own form would be textured with spinning galaxies.

Partating, in the opposite motion, he would enter the world of an atom or smaller. As he shrank into his new universe, realities formerly perceived as properties would swell up to become colevelate realities to him, filling the vacuum left by colevelate realities that would have become laws. Accustomed laws would have been left behind in the overateness from which he would be receding.

The journeying of the interlevelate traveler would take him not only to distant *places*, but also into unthinkably distant *realities* of space, substance, property, law, time, action, and environment—and beyond.

We humans are sheltered innocents living out our spans in the nursery of finite time and space as it is experienced in our little, whirling, galactic

pond. Like children, we sometimes couch the questions of the larger yearnings of our hearts in terms of our own limited experience. Questions of timelessness and spacelessness we sometimes ask in terms of *before* and *after*, *here* and *there*.

One starry night, long ago, I rode the stern of a navy ship across a dark sea shimmering with reflected starlight. Gazing up at the encompassing void and its countless bright patternings, I pondered how existence could have begun and what there could have been before that.

Always before, I had expected that I would learn the answers to these questions when the time should be right. But that night, floating on the unseen depths and faced by the spreading vastness above me, I concluded that I could never know such things. Putting these questions forever from my mind—or so I thought—I sadly turned and went below.

The question, “What *was* before time?” is internally inconsistent. *Before* implies a time reference, or at least a sequential reference, not necessarily applicable to the primalates of time. Consider the nature of the triate structure of reality and the shifting reality characteristics in the chain from subatom three-times-removed to superstar three-times-removed. From this perspective, reality *sources* take on the look not of sequential *events* but of levelate *relationships*. Rephrasing the question, “What *was* before time?” to “What *is* primalate to time?” opens conceptual doors to new visualizations of reality.

2.2. Fields and Field Triates

Conceptual visits to far primalate levelates require ideational vessels that can transport the visualizing mind through increasingly primalate universes. To slip the bonds of levelate containment and translevelate ever

primalateward would be finally to reach the smallest of the small. Partating farther, one would enter the realm of the infinitesimal and emerge into —*vastness*.

This is the place of primalate reality, where objects never enter, where destiny hangs in stillness over the breathless void while the eternity-dreamt ages within its whispered folds await their birth thrust into the world of form and substance. *Structurates* exist here, it is true, and *relationships*. But structurates in this primordial place are *fields*, within which finalateward *objects* exist as *derivatives*. It is *fields* that push away the nothingness to make the space that can contain objects, *fields* that define the space elements constituting potential form, *fields* that gather the nothingness into charge. *Fields* precipitate their intermixture as charge and space into substance, and *fields* associate substance with form to create objects.

A *field* is a structurate with no externally observable varyingness of its reality. Its every partate, or *element*, appears identical. A sea, or the bounded portion of a blank sheet of paper, is a field. Fields can *associate* with each other. Mutual association does not cause them to become modified or in any way to lose their identity. The reality of *derivative* fields is *relative* in comparison to that of their *primalate* fields; derivative fields are, in fact, the original primalate fields in modified and attenuated finalateward function.

Fields can associate together in *field triates*. Fields are not *consumed* by function in triates: a given field can function in several triates. Prototonic, synthotonic, and versotonic fields in a field triate are called *protofields*, *synthofields*, and *versofields*, respectively.

The concept of field triates is the vessel in which you and I will be able to navigate in the most primalate levelate. Since we have not yet mapped the way to that levelate, we shall go there in concept by jumping off of the

levelate ladder. Visualize, if you will, a large, blue, sparkling lake. Overhead drift fleecy, white clouds. The surface of the lake is calm. Surrounding it are great trees. Sounds of birds and animals create an atmosphere of peaceful familiarity.

With this scene in your mind, remove, if you will, the qualifier, *peaceful*, from the concept of *atmosphere*. Though *familiar*, the atmosphere is now not necessarily *peaceful*. Decreasing the number of qualifications of the concept has increased the number of objects corresponding to it. There are more *familiar* atmospheres than just *peaceful* ones. Remove *familiar* from the concept of the place where we are in our minds, and the visualization grows even less distinct, while the number of objects to which it corresponds increases again. Continue removing qualifiers until we stand in our minds at simply *lake*, a singly qualified concept.

Remove the qualifier, *lake*. The levelate ladder is left behind. You and I now face the featureless vastness of the *unqualified concept*, a concept, with zero qualifiers, that symbolizes all objects capable of symbolization.

What can we do with this freedom? Are we destined endlessly to drift conceptually from nowhere to nowhere? Not at all. We have our conceptual vessel of *field triates*, outfitted for navigation in this very environment. A preliminary adjustment of our present position, though, is in order.

We are setting out to explore *primalate reality*. The *unqualified concept* is our present location. Remove *concept* from the unqualified concept, and we reach (in concept) the *unqualified*. Here the distinction of the *concept* from the *object* that it symbolizes is critical. Now qualify the *unqualified* with the concept of *reality*, and we find ourselves, instead of at the concept of the *unqualified concept*, at the concept of *unqualified reality*.

There is a quality of *conceptual primalness* about the *unqualified*

concept, containing, as it does, *all concepts*, in an *unformed state*. Similarly, a quality of *reality primalness* exists concerning *unqualified reality*. I shall henceforth refer to unqualified reality as *Primalas*, thereby indicating its *reality, infinity, and primalness*.

Dimensionless, knowing no beginning or ending, changeless, having no outside, *Primalas*, the primalate reality of all things past, present, and future, is *fieldlike* (or *prefieldlike*) to our view.

2.3. Levelum Inceptus

The diamond ladder of universe reality ascends finalateward from *Primalas*, sparkling with the entwined powers of its upholding primordials. The progenital ocean of intermixed creativity rises, deepening, thickening, swirling, becoming the form and fabric of the streaming galaxies, whirling atoms, and countless things and beings physical, mindal, and spirital. This structurate—total reality in all of its forms and phases—is the *reosphere*, also called *Reos*.

The reosphere is divided into four storys, called *genonic levelates*, or *genolevelates*. Each of these is subdivided into protoplane, synthoplane, and versoplane—the *genoplanes*—and some, further, into *dynums* and *statums*. All or any of these reospheric divisions are known as *striatates* and their presence as *striatation*.

The reosphere's nether regions extend primalateward, ever primalateward, past even the first stirrings of space and potential form. The transmutating lateralities of the reosphere spread into dimensions never seen by physical eye. Two graphical renderings of the reosphere are the *horizontal* reosphere and the *circular* reosphere. In the *horizontal* reosphere, the *striatates* are horizontal stripes, primalatemost being bottommost. A

reospheric periphery, called the *reospheric wall*, is, if shown, an encompassing rectangle or parts thereof. In the *circular* reosphere, the striatates are concentric circular stripes, primalatemost being innermost. The reospheric wall, if shown, is an encompassing circle or parts thereof.

The combined reospheric wall and reospheric striatates, exclusive of the reality inside, is called the *reospheric envelope*. The reospheric envelope is not a reality. It is a geographic charting system to help us find our way among the *realities* of the reosphere and understand their many relationships.

The term, *Reos*, specifies the *reality* within the reospheric envelope, not including the imaginary envelope itself. *Reosphere*, on the other hand, can designate Reos alone or the combination of Reos and the reospheric envelope. The concept of *verticality* as applied to Reos or to the reosphere translates to *primalateward-finalateward*, which in the horizontal reosphere is shown as graphical *verticality* and in the circular geosphere as graphical *radiality*.

The primalatemost genolevelate is the *inceptium*, and the others, in finalating order, are the *segmentium*, *condensium*, and *structium*. These are alternately known, respectively, as the *inceptive*, *segmentive*, *condensive*, and *structive* levelates, also as *Levelum Inceptus*, *Levelum Segmentus*, *Levelum Condensus*, and *Levelum Structus*.

LEVELUM STRUCTUS

LEVELUM CONDENSUS

LEVELUM SEGMENTUS

LEVELUM INCEPTUS

Figure 2.1. The Genolevelates

LEVELUM STRUCTUS	VERSOPLANUM STRUCTUS
	SYNTHOPLANUM STRUCTUS
	PROTOPLANUM STRUCTUS
LEVELUM CONDENSUS	VERSOPLANUM CONDENSUS
	SYNTHOPLANUM CONDENSUS
	PROTOPLANUM CONDENSUS
LEVELUM SEGMENTUS	VERSOPLANUM SEGMENTUS
	SYNTHOPLANUM SEGMENTUS
	PROTOPLANUM SEGMENTUS
LEVELUM INCEPTUS	VERSOPLANUM INCEPTUS
	SYNTHOPLANUM INCEPTUS
	PROTOPLANUM INCEPTUS

Figure 2.2. The Genoplanes

Differentiated reality begins in the dimensionless interior of the *inceptium*. This is the misty-chambered place of the *inception* of all things, the realitization of the primal properties, the *inceptive fields*. Some of these fields, the *inceptons*, finalevelate upward into the *segmentium*, where they intercombine their potencies and *segment* in clustered combinations as the space and charge fields of each dimension of reality; for example, the dimensions of physic and spirit. In the *condensium*, these dimensional fields *condense* into vast objects realitized in the different dimensionalities. In the finalatemoest genolevelate, the *structium*, crystal-latticed consummation-suite of the reosphere, these multi-galaxy-spanning objects interassociate as prototons in immense triates, *structurates* that each comprise a dimension, or universe.

New qualities emerge to the light of existence in each genolevelate, urged into being through a restive process known as *genistration*. Genistration wears a different face in each genolevelate. No matter what its

manifestation, however, genistration always results from the same two interacting factors. The first is a process called *transessentiation*, which is the translevelate transmission, without alteration, of properties called *essentiates*. The second is a process called *interessentiation*, which is the intercombination of these essentiates. Genistration is thus a genolevelate-specific transessentiative-interessentiative transformation of realities as they traverse a genolevelate. Genistration in Levelums Inceptus, Segmentus, Condensus, and Structus is called *inceptration*, *segmentration*, *condensation*, and *strucuration*, respectively. The qualities, or categories, that emerge into being in a particular genolevelate through genistration are called the *genates* of that genolevelate.

The central portion of the reosphere is the *transium*, which consists of the two *bounded*, or *inner*, *genolevelates*. These *transummatic* genolevelates are Levelum Segmentus and Levelum Condensus. The transium is a bridge connecting together the primalatemost regions and the finalatemost reaches of reality—the two *unbounded*, or *outer*, *genolevelates*. These are Levelum Inceptus, dropping without limit into the reosphere's plumbless primalaties, and Levelum Structus, climbing endlessly into the reosphere's far finalities. The transium is a *transmutational* realm in which irresistible forces impel the realities of *primality* to transmutate into those of *finality*. The unbounded levelates, in contrast, are *immutational* in this sense.

Levelum Segmentus is the transition between Levelum Inceptus and Levelum Condensus. Levelum Condensus is the joiner of Levelum Segmentus and Levelum Structus. This process of a given transummatic genolevelate functioning as the mutual conformer of its two neighboring genolevelates is called *duoforming*. In the two immutational genolevelates, genistration is not perceivable except as the regular operation of the intratriatal processes.

The inceptium and the structium are the places where infinity manifests *directly*, with *no intermediary*, as *triates*. In the inceptium, the Infinite manifests, unpresaged, as the single *inceptive triate*, which has no manifest *primalates*. In the structium, the Infinite manifests, unrepercussed, as the several *structive triates*, which have no manifest *finalates*. In the transium, however—the segmentium and the condensium—*duoforming* vibrates through the inner genolevelates, revealing new relational structures. Segmentation and condensation are the transmutational, or transummatic genistrative, processes and are known as *transummation*.

One can follow the genistrative processes of inception and structuration by perceiving triatons in terms of essentiate, transessentiation, and interessentiation. *Protoessence* is that shimmering, interlevelate-traversing quality of a prototon that is carried up into versotons that are versoplanic projections of that prototon. Protoessence can appear in three forms, each an essentiate: *focalescence*, *diffluessence*, and *multessence*. The quality, *focalateness*, with which you and I are familiar, which resides in focalate, actate, and structate alike, is the protoessence known as *focalescence*. A *centrate* is a *focalescence* embodied at the *versoplanic* levelate as the versotonic projection of a focalate, which is focalescence embodied at the *protoplanic* levelate. Similarly, an *omnate* is a versoplanic *diffluessence* and a *periphate* is a versoplanic *multessence*. In considering a versoton to be the versoplanic projection of a prototon, one understands that the prototon's *protoessence*—not the *prototon itself*—is replicated in the versoplane.

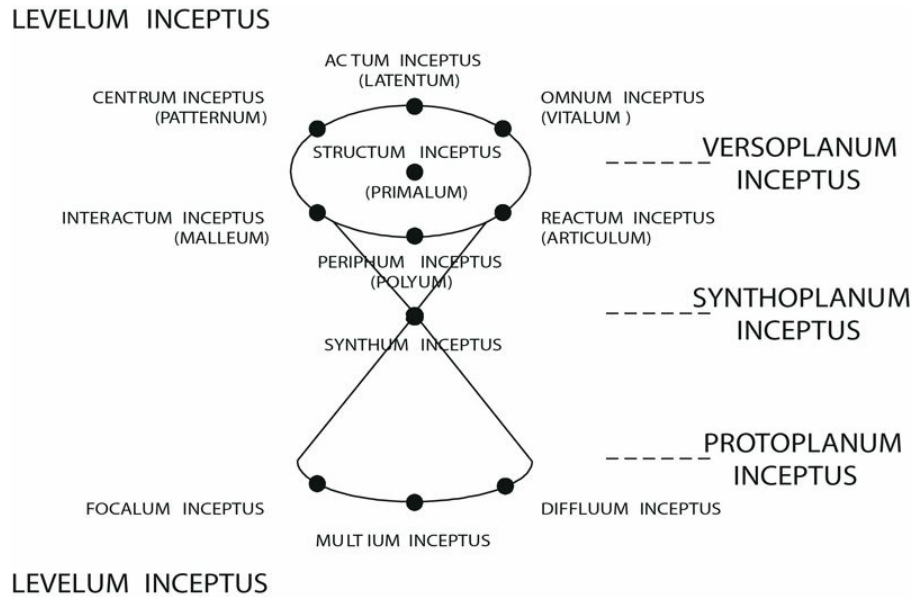


Figure 2.3. Inceptum

Let us direct the eyes of our imaginations into the inceptium. The three inceptive genoplanes, called the *inceptoplanes*, are named *Protoplanum Inceptus*, *Synthoplanum Inceptus*, and *Versoplanum Inceptus*. In this hushed place of reality summoning, Primalas manifests as the *Inceptive Triate*. This primal tristructurality, a field triate, is named *Inceptum*. Primalas is the *unifier* of Inceptum as a triunity. Thus, Primalas resides *outside* of Inceptum yet expresses *in* and *as* Inceptum. Primalas *is* Inceptum and yet *is more than* Inceptum—as is true regarding *any* unifier and the unity that it brings into being.

Inceptum—*primal triate*, sole reality occupant of the inceptium, the wellspring chamber of reality, is an *association of unlimited reality fields*, the eleven feldic (field) inceptive triatons. Primalas manifests in different aspect in each of Inceptum's three inceptoplanes. Primalatemost, in the inceptive *protoplane*, is Primalas—*Inceptum*—as THREE, the *inceptive prototons*, primal essence of focalateness, difflluateness, and multiateness. The inceptive focalate, difflluate, and multiate are named *Focalum Inceptus*, *Difflluum*

Inceptus, and *Multium Inceptus*, respectively.

In *Synthoplanum Inceptus*, Primalas realizes as ONE, the *inceptive synthoton*, a single field. The inceptive synthoton is designated *Synthum Inceptus*.

Primalas immanends the inceptium's *versoplane* as SEVEN, the *inceptive versotons*. The seven inceptive versotons, also called the *inceptons*, manifest, in their feldic realities, the diverse natures of the three inceptive prototons in single and combined aspect. The inceptons, in numerical order of their respective versotonic designators, are: (1) *Centrum Inceptus*, (2) *Omnum Inceptus*, (3) *Periphum Inceptus*, (4) *Actum Inceptus*, (5) *Interactum Inceptus*, (6) *Reactum Inceptus*, and (7) *Structum Inceptus*.

In addition to their triatonic appellations, the seven inceptons possess individual names designating their respective natures. First among the inceptive monotrons is the inceptive centrate, *Patternum*, the *pattern of all reality*, the inceptive versotonic focalessence. Second among the monotrons is *Vitalum*, a *vitalizing presence*. *Vitalum* is *Inceptum's* *omnate*, the versotonic diffluessence. The last of the three primary inceptonic versotons, *Polyum*, is the inceptive versotonic multessence, the *periphate*, a *multiply constituted* reality. The monotronic, duotronic, and treotronic inceptons are also referred to as the *monoinceptons*, *duoinceptons*, and *treoinceptons*, respectively.

First among the three inceptive duotrons is *Latentum*, a *pattern of vitalization*, the inceptive versotonic *focalessence-diffluessence*, or *actate*. Next is *Malleum*, *malleability to the superimposition of a pattern*, the inceptive versotonic *focalessence-multessence*, the *interactate*. Last is *Articulum*, an *articulating of diverse realities*, the inceptive versotonic *diffluessence-multessence*, the inceptive *reactate*.

The seventh and final incepton, the single treotron, the sumotron, is *Primalum*. Primalum is the presence of Primalas manifest in Versoplanum Inceptus as the versotonic *focalescence-diffluessence-multessence*, the inceptive *structate*. Primalum is the *experientialization* of the triatal unifier, Primalas.

Those three inceptons whose basic nature, or *incepttribute*, involves a unification of diversity are called *originons*. These are Polyum, Articulum, and also Primalum, which is constitutionally the unification of Polyum and Articulum. The four non-originons are called *derivons*; they include *Vitalum*, *Patternum*, *Latentum*, and *Malleum*.

The inceptons function also in the next finalateward genolevelate from Levelum Inceptus—that is, in Levelum Segmentus. There they participate in segmentive genistration, *segmentration*. Like inceptration, segmentration is a combined transessentiation-interessentiation. But segmentration is based on the inceptons as *prototons*, not as *versotons*—as *initiators*, not as *products*. A reality, when functioning in the striatate finalateward of its identifying versoplane, is *different* than when functioning in its natal versoplane. Not subject to being *created* in that finalateward place, or estate, its role there is to be a fully-existent party to the creation of *another* reality. Though it is constitutionally the same reality in both levelates, it is *renamed* in translevelation to indicate its different function (and potencies) and, through the magic of taxonomy, advanced from the status of a *versoton* of its *identifying* triate to that of a *prototon* of the *finalateward* triate.

2.4. Segmentration

You and I must expand our concept of fields and field relationships if we are to use our conceptual vessel to transport us in a direction finalateward

from Levelum Inceptus. Picture in your mind, if you will, a volume of clear water and a separate volume of clear oil. Each is featureless. Mentally mix these two fluids together and stir them. Features appear in their combination: tiny oil beadlets suspended throughout the extent of the water. In their interactions, the water, oil, and water-oil correspond to a *space field*, a *charge field* (also known as a *force field*), and a *continuum field*, respectively.

A *space field* can encompass individual segments of a *charge field*, reality tensions being produced in each field and in their combination. The combination of a space field and a charge field, a *continuum field*, can be produced as a duotronic versoton in an appropriate triate. A space field and a continuum field can also be referred to as *uncharged space* and *charged space*, respectively.

Segmentation is a two-dimensional categorization scheme of the segmentive versoplane that involves *vertical* differentiation by horizontal *levelate* (called *dynum*) and *horizontal* differentiation by vertical *function* (called *morphate*). The realities being placed into these categories are the segmentive *feldic* protoessences. Dynums and morphates are the *segmentive genates*, the *segmates*.

The two dynums striatating Versoplanum Segmentus lie one above the other. These are, in finalating order, the segmentive versoplane's *superdynum* and *maindynum*. They are named *Superdynum Versoplanum Segmentus* and *Maindynum Versoplanum Segmentus*, respectively.

In the segmentive versoplane, *diffluessence* is *qualitatively neutral* but *quantitatively active*. Thus, like *water* added to a *chemical* or like *resistance* added to an *electrical current*, *diffluessence* can function in conjunction with other protoessences as a *diminisher* of those protoessences, attenuating their function. *Dynation*, or *vertical segmentation*, is based on the action of this

diminisher, which is capable of causing one or both of the other protoessences, when associated with it as a composite field in the segmentive versoplane, to *transdynize finalateward*.

Morphation is based on the action of *focalescence* and *multessence*. Both *focalescence* and *multessence* are *quantitatively neutral* but *qualitatively active*. These protoessences are analogous to the *chemical* or to the *electrical current* in the examples above. Singly or jointly designated an *establisher*, as protoessences they realize *properties* and *reactions* within a given levelate.

		MORPHATE					
		SPACE	TRANSIT	CHARGE	CONTINUUM		
D Y N U M	M A I N	ACTATE F+D		REACTATE M+D	STRUCTATE FM+D	M A I N	D Y N U M
	S U P E R	CENTRATE F	OMNATE D	PERIPHATE M	INTERACTATE FM	S U P E R	
		SPACE	TRANSIT	CHARGE	CONTINUUM		
		MORPHATE					

Figure 2.4. Segmentation

Visualize, if you will, a *segmentive triate*: that is, a *field triate in Levelum Segmentus*. Its three *protofields*, the prototons, occupy the protoplane and call into being, through their protoessences, the derivative realities finalateward of them.

Now move your inner gaze finalateward with me, into *Versoplanum Segmentus*. See before us in the primalatemost dylum—the *superdylum*, *Superdylum Versoplanum Segmentus*—the *superfields*. The superfields are the four *versofields* that are *not multitrons containing diffluessence*. Next

finalateward, still in the segmentive versoplane, we encounter the most finalate of the two segmentive dynums, *Maindynam Versoplanum Segmentus*, levelate of the *mainfields*. Each field here is an association of superfield and diminisher.

Focusing our visualization so that vertical differentiation blurs into imperceptibility, we view the functional categories of *morphation*, or *horizontal segmentration*. See there, the function of focalessence, equivalent to the establishment of a *space* field, as it supplies the *pattern*, or set of points, into which *multessence* can be configured. The responding multessent field is a *charge (force)* field, which takes on the patterns of the space field. The combined action of focalessence and multessence is a *continuum* field, while the unassociated action of diffluessence is termed a *transit* field. The four *morphates* are the four fundamentals of dimensional existence: *space*, *charge*, *continuum*, and *transit*.

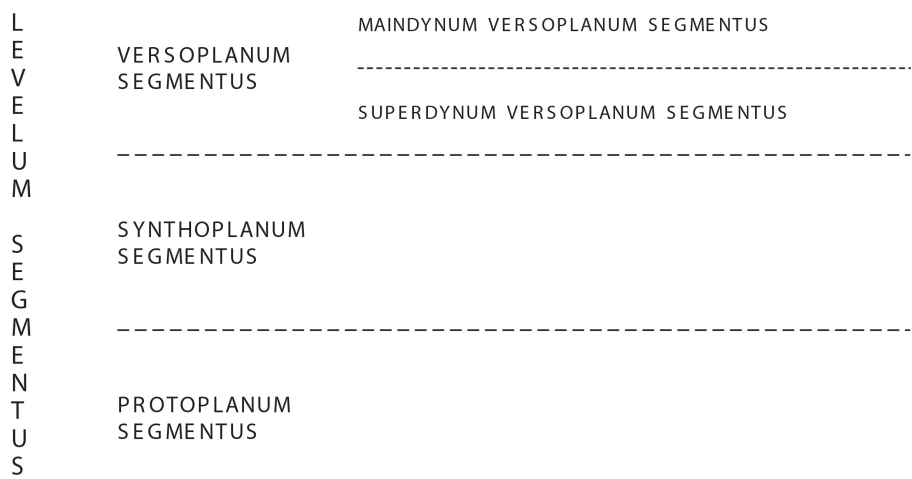


Figure 2.5. The Segmentive Levelate

The morphatal and dynal descriptors completely identify any segmentive versoplanic manifestation of the protoessences. Consider, for example, a *centrate*. A centrate is *versotonic focalessence*: *space* in

morphatic identity and *super* in dynal identity. *Superspace*. In the segmentive versoplanic *superdynam*, the monotrons—*centrate*, *omnate*, and *periphate*—that is, versotonic *focalescence*, *diffluessence*, and *multessence*, respectively are the *superspace*, *supertransit*, and *supercharge fields*, respectively. Also in the *superdynam*, the *interactate*—the composite versoplanic *focalescence-multessence* secondary versotonic field—is the *supercontinuum field*.

Except for the *supertransit* field, the realities of the *maindynam* are the realities of the *superdynam* attenuated for finalateward function by the addition of the diminisher, *diffluessence*, to each. In the *maindynam* are the versotonic *focalescence-diffluessence* (centrate-omnate) field, the versotonic *multessence-diffluessence* (periphate-omnate) field, and the versotonic *focalescence-diffluessence-multessence* (centrate-omnate-periphate) field, known, respectively, as the *mainspace field*, the *maincharge field*, and the *maincontinuum field*.

The *superfields* are *changeless*, *absolute* realities, for they are undiminished *inceptons*, grounded *directly* in *Primalas*. The *mainfields* are the *superfields* in *attenuated function*, embodying *change* (therefore *time*) and *finiteness*.

A given morphate (except a transit field) encompasses *two partate fields*, one in the *superdynam* and one in the *maindynam*. The two versotonic fields in each such pair are identical to each other except that one, by virtue of association with qualitatively neutral *diffluessence*, exists just finalateward of the other. Such a dilevelate composite of the same field at two adjacent levelates, unified in its establisher, is a *difield*, a special case of a *vertifield*, also known as a *complex field*.

Similarly to *complex numbers*, *vertifields* contain separate components that in some respects can be manipulated together without losing their

separate identities, producing no single resultant field. Some combinations of vertifields can, however, like multiplication of complex numbers, produce separately combined *components* in the resulting vertifields. In contrast to vertifields, single-levelate fields are *simple fields* (which can also be visualized as *monofields*, single-levelate vertifields).

Within a segmentive field triate, the *space field* is the difield comprising the combination of the *superspace field* and its immediately finalateward *mainspace field*, the former being the versotonic *focalescence* (centrate) and the latter the actate, which is the versotonic focalescence diminished by the versotonic difflluence. Similarly, the *charge field* is the combined *supercharge field* and *maincharge field*. The *continuum field* is the vertical combination of the *supercontinuum field* and the *maincontinuum field*. The *transit field* is a monofield consisting of the simple *supertransit field*.

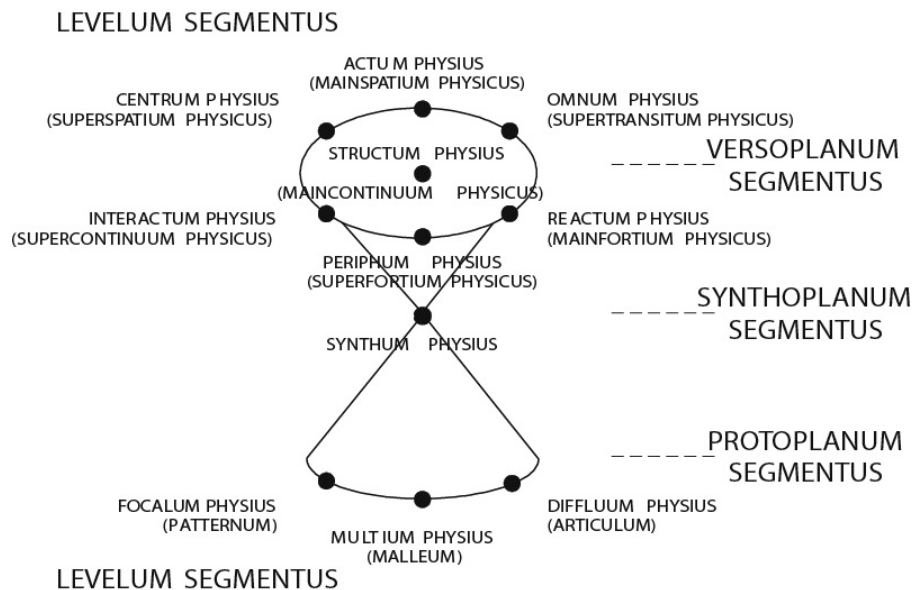


Figure 2.6. Physium

2.5. Levelum Segmentus

Our conceptual vessel is now outfitted for our first finalating ascent from the inceptive levelate, where we have been drifting motionlessly. Turn your inner gaze with me, if you will, to Versoplanum Inceptus, Inceptum's topmost inceptoplane. Here are Inceptum's timeless, unchanging versotons, the *inceptons*, ready to ascend to the more finalateward genolevelates to bring forth reality as you and I know it.

There. See, up in the Aurora Borealis heights of Versoplanum Inceptus, arranged in a circle except for one, which is the hub, the seven inceptonic fields, vibrating, crowding the ceiling of inceptiveness. As they rise up and through the uttermost limits of their natal versoplane, they lance out as seven unique reality fields. Vertical planes of limitless extent, appearing from below like radiant spokes, their ascendings are twisting ribbons, the DNA of infinity intertwining in kaleidoscopic combinations as field triates stretching apart the nothingness to make room for the subinfinite realities lying deep within them.

Watch as they break free from the *inceptium*. See their ascent into the *segmentium*. Let us follow these rising, finalating fields into Levelum Segmentus, entering the receptive reaches of Protoplanum Segmentus. Observe how here the inceptons have become *prototons*. See the ponderous curtain of reality that is Patternum, how it is urged at this point in its finalating ascent, by the conjoining persuasion of neighboring Articulum, to associate its characteristics with those of Articulum and with those of the receptive reality that is Malleum to form, through cooperation as *prototons*, a field triate known as *Physium*, the *Segmentive Physical Triate*. Within the segmentive levelate exist multiple triates. Each segmentive triate, born of a unique triune association of inceptonic parents, is the primalate of a unique *genus*, or segmented family. All segmentive triates share a common protoplane, synthoplane, and versoplane: *Protoplanum Segmentus*,

Synthoplanum Segmentus, and *Versoplanum Segmentus*, respectively.

Transummation—segmentation or condensation—is a transformative process in a given transummatic genolevelate that identifies that genolevelate's *protoate* with the immediately *primalateward* genolevelate's *versate* and that genolevelate's *versate* with the immediately *finalateward* genolevelate's *protoate*. *Prototons* in a given transummatic genolevelate are also *versotons* in the next *primalateward* levelate, while *versotons* in a given transummatic genolevelate are also *prototons* in the next *finalateward* levelate. It is as if a given transummatic genolevelate really does not exist but is comprised of parts of its two neighboring genolevelates, which extend into its area. This is the meaning of *duoforming*.

Since the direction in which you and I are moving in concept in our vertical traversal of the reosphere is *finalateward*, we shall categorize, within a given genolevelate, only the *finalating* aspect of duoforming. We shall visualize genistration within a traversed genolevelate of the transium to be a categorization of that genolevelate's *versoplanic protoessences* into genates as applied to the *next finalateward* genolevelate's *protoplane*. *Prototons* of the traversed genolevelate will be considered to be unchanged as they were produced in the immediately primalateward genolevelate and thus will not be categorized among the genates. They will have been accounted for genistratively as genates of that primalateward genolevelate.

New striatates appear in each successive versoplane of the transium; that is, as horizontal categories (rows) in each transummatic genistration. Physium's prototons are Patternum as *Focalum Physius*, Articulum as *Difflluum Physius*, and Malleum as *Multium Physius*. The physial versotons as *versotons* are denominated as belonging to genus *Physius*. As *morphates*, however, in accordance with the methodology of transummatic genistration, they are denominated as belonging to genus *Physicus*, which realitizes

finalateward of Physius, in the *structium* (and reaches its genal name back down, as you and I shall see, into the condensium, just finalateward of the morphates).

Thus, among the superfields of Physius are *Centrum Physius*, *Omnum Physius*, and *Periphum Physius* as *Superspatium Physicus* (physical superspace), *Supertransitum Physicus* (physical supertransit), and *Superfortium Physicus* (physical supercharge), respectively. The final superfield is *Interactum Physius* as *Supercontinuum Physicus* (physical supercontinuum).

The three physical mainfields are: *Actum Physius* as *Mainspatium Physicus* (physical mainspace), *Reactum Physius* as *Mainfortium Physicus* (physical maincharge), and *Structum Physius* as *Maincontinuum Physicus* (*maincharged physical mainspace*, or the *physical maincontinuum*).

The four physical vertifields—*vertimorphates*—are: *Spatium Physicus*, with components *Superspatium Physicus* and *Mainspatium Physicus*; *Fortium Physicus*, consisting of *Superfortium Physicus* and *Mainfortium Physicus*; *Continuum Physicus*, the vertifield consisting of *Supercontinuum Physicus* and *Maincontinuum Physicus*; and the monofield *Transitum Physicus*, consisting of *Supertransitum Physicus*.

2.6. Condensation

From the point of view of time and space, there is a grand excitement in the segmentive levelate, the place on the ladder of reality that hovers on the threshold of the very birth of the realities called *objects*. To cross this threshold, to ascend to the next finalateward levelate and witness the birth of objects in primordial fields, requires that we first provide some enhancement to our conceptual craft.

Unlike a horizontally unassociated field, or *homofield*, a *continuum*—a *heterofield* consisting of horizontally associated fields—has (internally defined) *features*: location, extent, form, size, direction. Unassociated, the charge and space fields of a continuum cannot be measured in terms of one another. Associated in a continuum, one is measured not by the *size*, but by the *number*, of elements of the other encountered during movement in a given direction.

Charge elements can be visualized as *dimensionless points*. *Aggregation* of charge elements has no meaning unless within a contrastive reality that can set off the aggregate outline and give it effective form and size by providing interruptions between its partate point charge elements. For an aggregation of charge elements to exist in space, each element must be a distance from the others or all would coincide as a collective, dimensionless point.

Forms, actual or potential, are collections of points and can exist only in *charged space*; features for form definition do not exist in homofields, even in uncharged space. Actualized form, exclusive of any colevelate pattern aspect, is referred to as *substance*. *Objects* are *shaped substance*. *Substance* consists of interspersed *space elements* and *charge elements*. When examined microscopically, substance is seen to *contain* space as well as to *occupy* space: without space separating the charge elements within substance, all the charge would collapse into a dimensionless point and the substance could not exist. Distance in space is measured in terms of *objects*, actualized forms used as measuring rulers.

Objects—bounded substance—can combine with space as partates of more overateward substance at increasingly overate levelates. A *highly charged body* like a dark neutron star contains relatively many charge elements with respect to its content of space elements. A *weakly charged*

body like a rarified gaseous nebula contains relatively more internal space elements.

Visualize once more, if you will, the oil-water mixture that you and I used previously as an analogy for a *continuum field*. The oil droplets are small, uniform, and evenly distributed throughout the water. Suppose now that you and I decide to create, in our imaginations, an *object* within—and from—this metrically arranged, unoccupied mixture. Mentally we coax a group of neighboring oil droplets to move closer together. Then we arrange the selected group into a shape observable from a distance as an object—a geometric sculpture or an animal shape.

An *object* is a bounded portion of a space-differentiated charge field (including the space between the charge elements), similar to this imaginary consolidation of a group of adjacent oil drops (and water) into a patterned outline in a water-oil mixture corresponding to a continuum. In a condensive triate, a focalate, called a *pattern field*, or *patternate*, can impress a pattern onto a continuum multiate, called an *impression field*, or *impressate*, to produce a space-differentiated charge, an object called a *foundate*, as the multo-unity.

The singlatic periphatal cap of a fondatal multo-unity is an *object* and the pluratic multo-unital base, the fondatal multiate, a *field*. Though we call a foundate an *object*, it is really a *field-object*. You and I, accustomed to *objectate* reality (objects), can view the objectate *periphate* of the field-object multo-unity as the foundate, though we know that the *multiate*, *feldic* in nature, is also a part of the foundate. Patternates and impressates, the immediate precursors of objects, are referred to as *objates*. An object is a shaped piece of a continuum. A *dimension* is simply a *continuum*. In its larger sense, a dimension or continuum is also all of those objectate realities condensed out of, and inhabiting, the continuum, which is thus the fabric of

their being.

L E V E L U M	V E R S O P L A N U M C O N D E N S U S	ADVOCOSTATUM VERSOPLANUM CONDENSUS

		EMULOSTATUM VERSOPLANUM CONDENSUS

C O N D E N S U S	S Y N T H O P L A N U M C O N D E N S U S	EXEMPLOSTATUM VERSOPLANUM CONDENSUS

		ORDINOSTATUM VERSOPLANUM CONDENSUS

	P R O T O P L A N U M C O N D E N S U S	MAINDYNUM PROTOPLANUM CONDENSUS

		SUPERDYNUM PROTOPLANUM CONDENSUS

Figure 2.7. Structure of the Condensive Levelate

		P A T T E R N A T E			
		SUPER		MAIN	
I M P R E S S A T E	M A I N	EXEMPLATIVE STATUM		EMULATIVE ST ATUM	M A I N
	S U P E R	ORDINATIVE STATUM		ADVOCATIVE ST ATUM	S U P E R
		SUPER		MAIN	
		P A T T E R N A T E			

Figure 2.8. Dynal Basis of the Statums

Subsience classifies whether the stuff of a given reality is a *field*, an *object*, or a combination of the two: a *field-object*. A triate’s subsience is determined by the subsience of its *multiate* and its *periphate*, which are the primalate and finalate phases, respectively, of the triatal multo-unity. A triate possessing an *object multiate* and an *object periphate* is an *object triate*. A

triate subsient as a *field* in its *multiate* and also in its *periphate* is a *field triate*. A triate possessing a *field multiate* and an *object periphate* is a *field-object triate*. The triatal multo-unity in these three cases is an *object*, a *field*, and a *field-object*, respectively.

Let us direct our minds into *Levelum Condensus*, into *Protoplanum Condensus*. Here, the *prototons* are the former *segmentive versofields*. In their place of birth—*Levelum Segmentus*—they realitized in the two versotonic dynums: the *superdynamum* and the *maindynamum*. Since their interactive capabilities are dynized, the dynal striatations that contain these fields travel finalateward with them to divide the realityscape of *Protoplanum Condensus*.

Condensation—condensive genistration—classifies the condensive versotonic protoessences into vertically differentiated horizontal levelates, or rows, called *statums*, and horizontally differentiated vertical functions, or columns, called *foundates*.

As you and I shall see later, the *statums* are brought about by interdynal relationships and can be arranged in a primalateward-finalateward order in accordance with the dynums that variously produce them. From primalatemost to finalatemost, the *statums* realitized in *Versoplanum Condensus* are four in number and are, in order, the *ordinative*, *exemplative*, *emulative*, and *advocative* *statums*. These versoplanal condensive *statums* are named *Ordinostatum Versoplanum Condensus*, *Exemplostatum Versoplanum Condensus*, *Emulostatum Versoplanum Condensus*, and *Advocostatum Versoplanum Condensus*, respectively. In accordance with transummatic genistrative methodology, the *foundates* are named after the prototonic identities that they will assume in the next finalateward genolevelate, the *structium*. Their title in the condensive *statum* is *focalate*, *diffluate*, and *multiate*, referring not to their *condensive* triatonic identities but to their

structive triatonic roles. Each rectangular cell of condensation, *condensive genistration*, defined by the *statal* and *fondatal* condensive genates—the *condentates*—is filled by a protoessence.

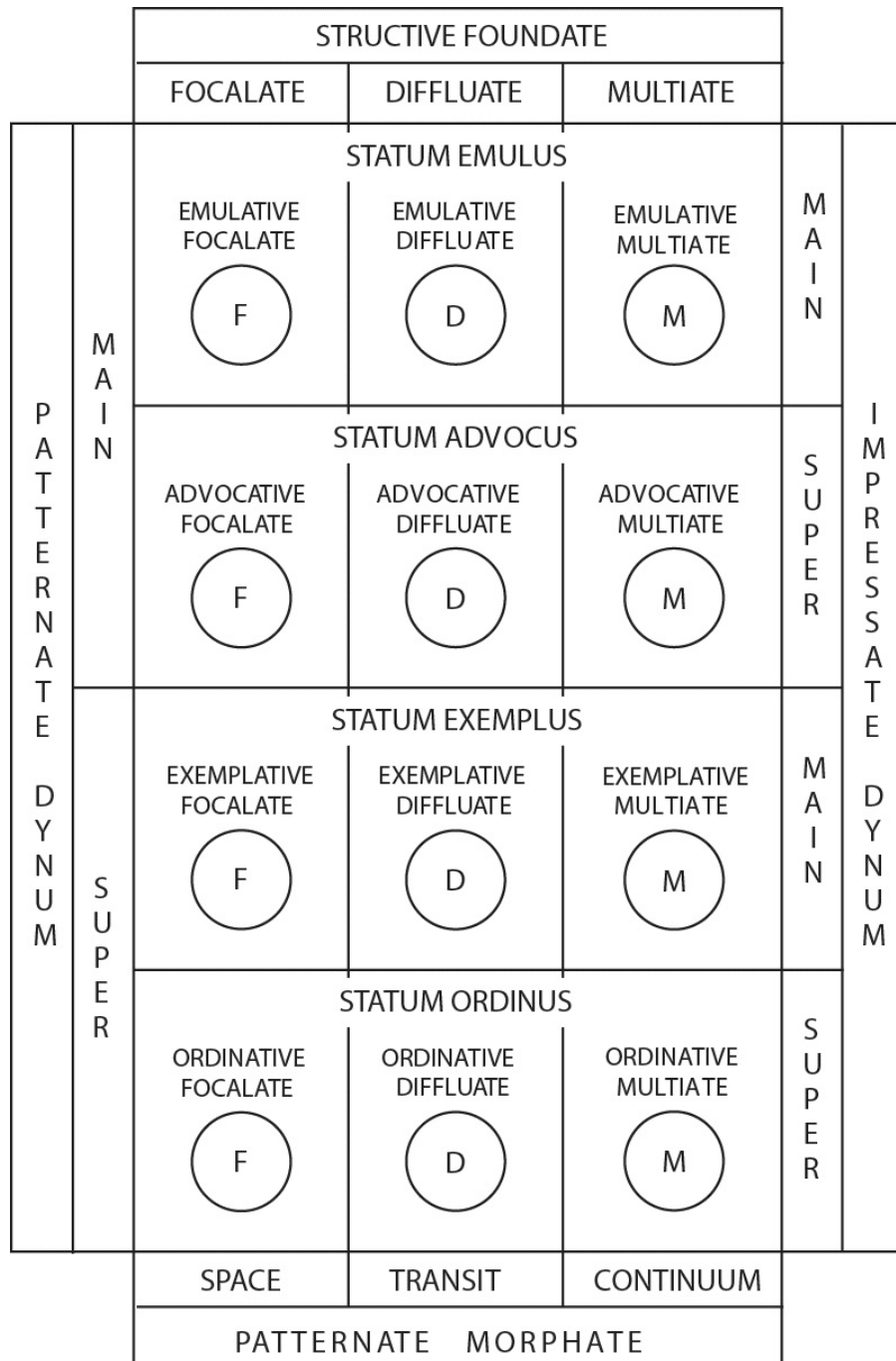


Figure 2.9. Condensation

The fourfold statumization of the condensive foundates comes about as follows: Condensation, the transforming of *fields* into *objects*, is through the interaction of a pair of *objates*: *patternate* and *impressate*. These objates, *prototons* in the *condensium*, are the *versotons* of the *segmentium*. Since a given condensive patternate or impressate occupies two adjacent dynums and thus constitutes a *difield*, the interaction of a specific difeldic patternate-impressate pair as prototons through the conjoining action of a monofeldic diffuate occurs in four resultant versotonic phases, the *statums*.

The *ordinative* statum is the levelate of the foundates objectized by a superfield patternate and a superfield impressate. The *exemplative* statum realitizes through the interaction of a superfield patternate and a mainfield impressate, or continuum. The *emulative* statum is primalate in a maincontinuum and a mainfield patternate, and the *advocative* statum in a supercontinuum and a mainfield patternate. Thus, two statums realitize in the supercontinuum and two in the associated maincontinuum, one statum in a given continuum based on a superfield patternate and one on a mainfield patternate.

Foundates are not true objects, as you and I perceive objects; they are *proto-objects*: archetypical objects underlying the derivative realities that we recognize as objects. Foundates are *pure overates*, not being composed of any partate objects. They partake of characteristics of fields as well as of objects. Derived from boundless fields, they, too, are boundless, or potentially so. Each foundate is *quadrilatous*, a gradated structurate with components existing in the four *statums*. The realitizing of the four statums is equivalent to the combining action, in producing them, of four nonstatumized identifying triates.

The seven versotonic fields produced by a single segmentive field triate are sufficient to constitute the *protoate* of three condensive field-object

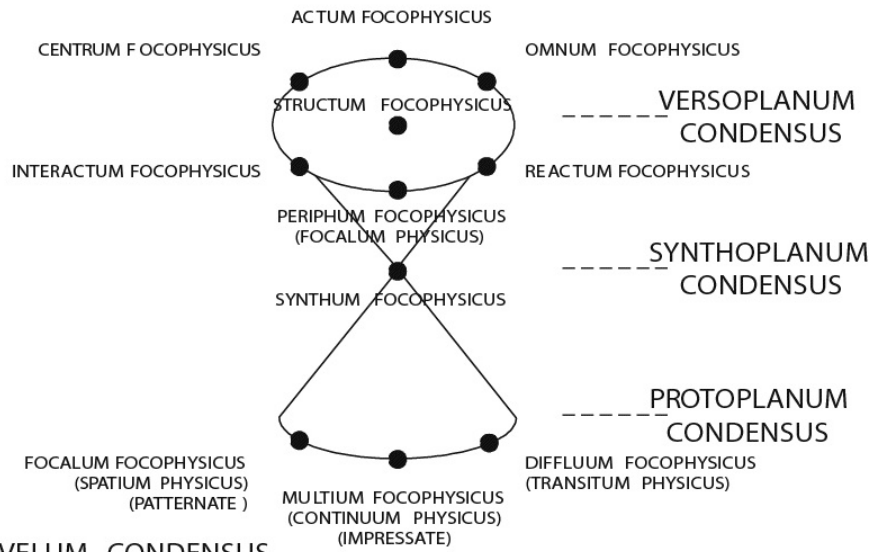
triates. The three resulting identified foundates, one realized in each field-object triate, are destined collectively to join together as the prototons of a single object triate deriving from their shared genus. In each condensive field-object triate, the impressate is always that *continuum* vertifield produced by the segmentive field triate, while the diffuate is the segmentive *transit* field and the patternate is the segmentive vertifield whose protoessence sponsors the *type of prototon* the field-object triate objectizes as its fondatal periphate. The *space field*'s establisher is *focalessence*; therefore, this field as patternate produces an *object focalate*. The *charge field*, protoessent as *multessence*, functions as patternate to produce an *object multiate*. The *transit field*'s *diffluessence*, functioning as patternate, gives rise to an *object diffuate*.

2.7. Levelum Condensus

With the concept of field-object triates incorporated in our vessel of conceptual transport, you and I can now ascend from our present position in the segmentive levelate into Levelum Condensus. Like icebergs precipitating in arctic waters, physical objects float in the condensive genolevelate, their existence woven out of their primalate fields of nativity by the objectizing transmutations of the condensive field-object triates.

We enter the condensive protoplane, *Protoplanum Condensus*. Multiple triates inhabit the condensium, ascending in parallel through its condensoplanes. See the vertifeldic versotonic morphates from Levelum Segmentus, prototons here, fountains of reality spilling their creative potentials finalateward from the two condensive protoplanic dynums, named *Superdynamum Protoplanum Condensus* and *Maindynamum Protoplanum Condensus*.

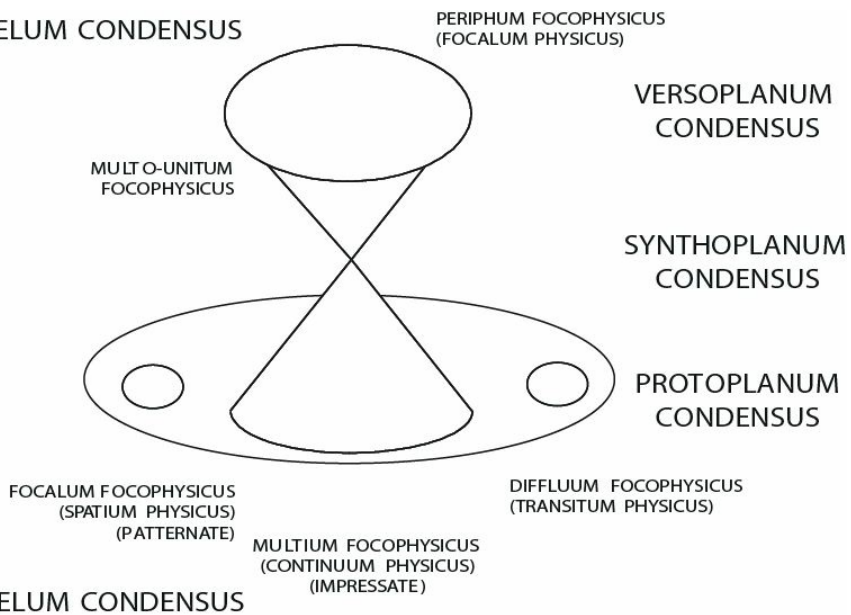
LEVELUM CONDENSUS



LEVELUM CONDENSUS

Figure 2.10. Focophysicum

LEVELUM CONDENSUS



LEVELUM CONDENSUS

Figure 2.11. Focophysicum, showing Multo-Unity

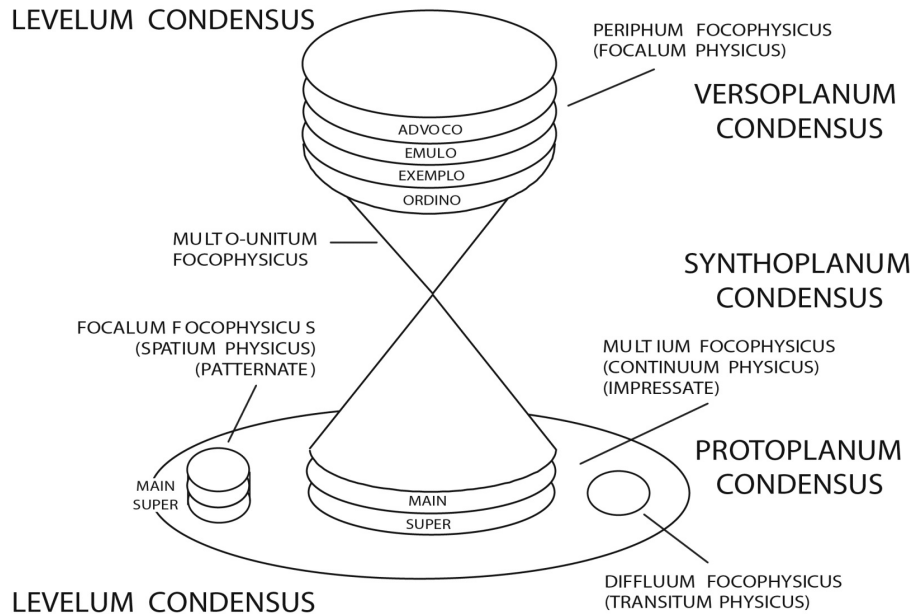


Figure 2.12. Focophysicum (Multo-Unity and Sublevelates)

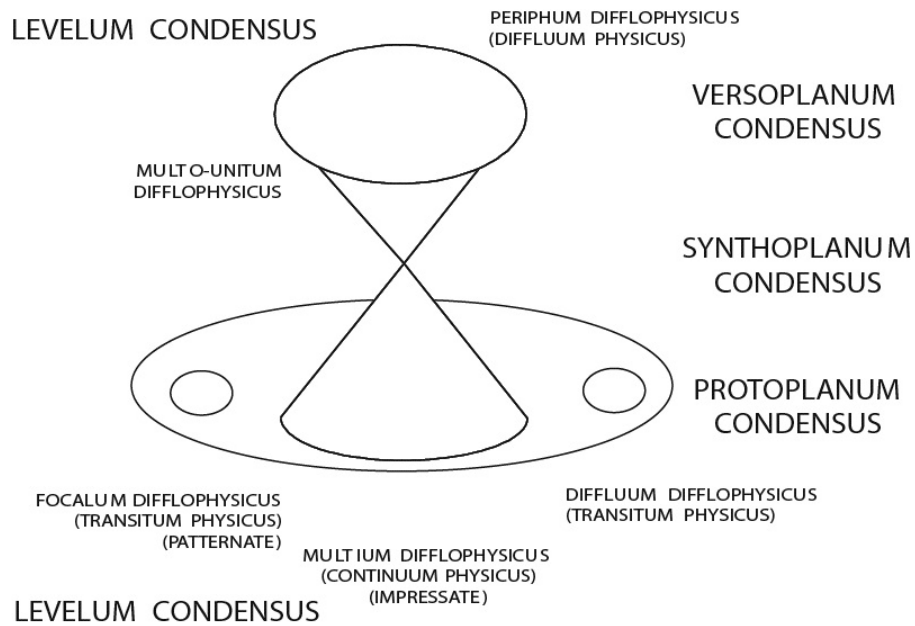


Figure 2.13. Difflophysicum (Multo-Unity and Sublevelates)

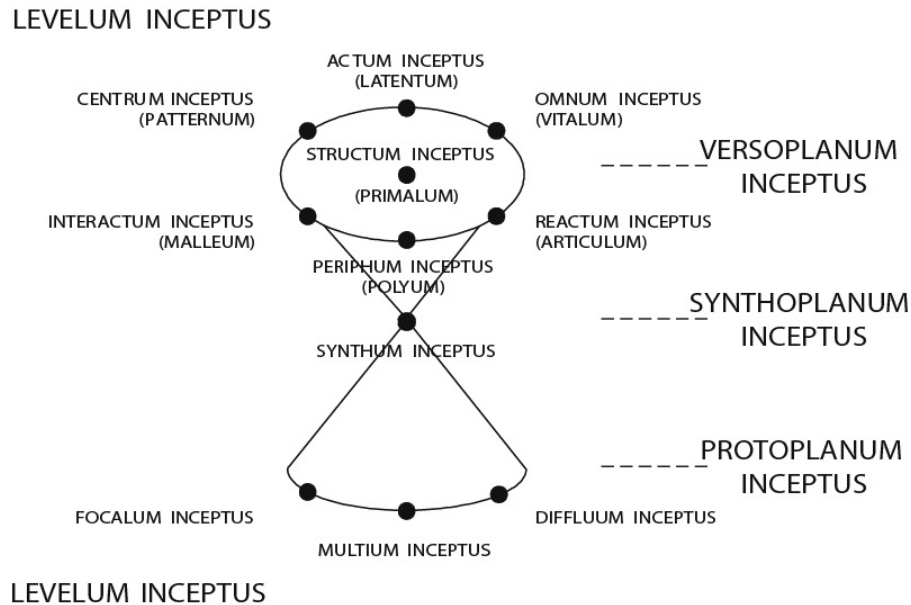


Figure 2.14. Multophysicum, showing Multo-Unity

Among the morphates arriving in the condensium from the segmentium, you and I espy the *physical* morphates: Spatium Physicus, Fortium Physicus, Continuum Physicus, and Transitum Physicus. These physicalities associate together in Protoplanum Segmentus in various combinations as the feldic prototons of three condensive field-object triates. The fondatal objects created in these triates, one as periphate in each of the three condensive physical triates, are destined to join together finalateward in the *structium* as the focalate, difflluate, and multiate of a single object triate. The structive triate of their joint prototonic sponsorship will be named *Physicum* and will be the entire physical universe. The reason you and I must look ahead at this time to the structive role of the foundates is that these future structive prototons will be known in the structium as Focalum Physicus, Difflluum Physicus, and Multium Physicus; therefore, the triates here in Levelum Condensius that realitize them as their versotonic periphates are denominated *Focophysicum*, *Difflophysicum*, and *Multophysicum*, respectively.

L E V E L U M	STATUM ADVOCOSTRUCTUS	VEROPLANUM ADVOCOSTRUCTUS
		SYNTHOPLANUM ADVOCOSTRUCTUS
		PROTOPLANUM ADVOCOSTRUCTUS
S T R U C T U S	STATUM EMULOSTRUCTUS	VEROPLANUM EMULOSTRUCTUS
		SYNTHOPLANUM EMULOSTRUCTUS
		PROTOPLANUM EMULOSTRUCTUS
S T R U C T U S	STATUM EXEMPLOSTRUCTUS	VEROPLANUM EXEMPLOSTRUCTUS
		SYNTHOPLANUM EXEMPLOSTRUCTUS
		PROTOPLANUM EXEMPLOSTRUCTUS
S T R U C T U S	STATUM ORDINOSTRUCTUS	VEROPLANUM ORDINOSTRUCTUS
		SYNTHOPLANUM ORDINOSTRUCTUS
		PROTOPLANUM ORDINOSTRUCTUS

Figure 2.15. The Structive Levelate, Statums Dominant

The diffuate in all three physical condensive triates is Supertransitum Physicus, a monofield. The impressate, or condensive multiate, in all is Continuum Physicus, a difield. The patternate—the condensive focalate—of the condensive triate Focophysicus, Difflophysicus, and Multophysicus, respectively (whose triatal periphate is the foundate Focalum Physicus, Difflium Physicus, and Multium Physicus, respectively) is Spatium Physicus, Transitum Physicus, and Fortium Physicus, respectively.

See the fourfold interaction of each dual-dynized protoplanic patternate-impressate pair as it produces its quadruple-statumized versoplanic fondatal offspring. Because of the interdynal and intradynal interactions of the condensive prototons, each condensive versoton possesses a component in all four statums. *Periphum Multophysicus*, for example, is a collective name signifying four different periphates; that is, four different foundates: *Ordinoperiphum Multophysicus*, *Exemploperiphum Multophysicus*, *Emuloperiphum Multophysicus*, and *Advocoperiphum Multophysicus*. Each of the three condensive physical foundates, because it is statumized, is really *four monostatal* foundates. *Twelve* monostatal physical foundates, therefore,

emerge finalateward from the condensium.

L E V E L U M S T R U C T U S	VERSOPLANUM STRUCTUS	ADVOCOSTATUM VERSOPLANUM STRUCTUS
		EMULOSTATUM VERSOPLANUM STRUCTUS
		EXEMPLOSTATUM VERSOPLANUM STRUCTUS
		ORDINOSTATUM VERSOPLANUM STRUCTUS
	SYNTHOPLANUM STRUCTUS	ADVOCOSTATUM SYNTHOPLANUM STRUCTUS
		EMULOSTATUM SYNTHOPLANUM STRUCTUS
		EXEMPLOSTATUM SYNTHOPLANUM STRUCTUS
		ORDINOSTATUM SYNTHOPLANUM STRUCTUS
	PROTOPLANUM STRUCTUS	ADVOCOSTATUM PROTOPLANUM STRUCTUS
		EMULOSTATUM PROTOPLANUM STRUCTUS
		EXEMPLOSTATUM PROTOPLANUM STRUCTUS
		ORDINOSTATUM PROTOPLANUM STRUCTUS

Figure 2.16. Structive Levelate, Genoplanes Dominant

2.8. The Structive Statums

Before we finalevelate from the condensium, you and I must familiarize ourselves with the striatations of Levelum Structus. Each structive triate's prototons, which arrive from the condensium, are quadruply statumized. So, also, are the resulting condensive triatal synthotons and versotons. Each structive statum possesses a full complement of physical triatons—protoate, synthate, and versate—comprising a triate completely contained within that statum. You and I could visualize the twelvefold striatation of Levelum Structus either as four statums, each divided into three genoplanes, or alternately as three genoplanes, each divided into four statums. Let us adopt the former visualization: *statums* as major condensive versoplanic, hence structive protoplanic, striatates.

The four structive statums, in finalating order, are: *Statum Ordinus*, *Statum Exemplus*, *Statum Emulus*, and *Statum Advocus*, also known as the

ordinium, the *exemplium*, the *emulium*, and the *advocium*, respectively. The genoplanes of Statum Ordinus are *Protoplanum Ordinus*, *Synthoplanum Ordinus*, and *Versoplanum Ordinus*. Statum Exemplus' genoplanes are *Protoplanum Exemplus*, *Synthoplanum Exemplus*, and *Versoplanum Exemplus*. In Statum Emulus, the genoplanes are *Protoplanum Emulus*, *Synthoplanum Emulus*, and *Versoplanum Emulus*. And the advocostructive genoplanes are *Protoplanum Advocus*, *Synthoplanum Advocus*, and *Versoplanum Advocus*. (These statal designations could more correctly contain a further reference, designating the structive levelate, since the versoplane of Levelum Condensus also resides in the four statums. Unless otherwise noted, however, all statal designations unqualified by genolevelate identifier refer to Levelum Structus, whose protoplane *is* the versoplane of Levelum Condensus.)

Let us now move finalateward, in our visualizings, from Levelum Condensus, where until now we have been drifting in concept, into *Levelum Structus*. See, hovering here in the structive levelate, *Physicum*, the *Structive Physical Triate*, which encompasses all objectate physical reality. The protoate of this boundless structuratare the physical condensive foundates, here realizing the great purpose of their existence.

A closer look at *Physicum* reveals its statumized constitution. See the prototons of the physical universe arranged in the four vertical statums, each statum a complete physical creation, or universe, each individually unified in its own triate of consummation.

Occupying the most primalate structive statum, *Statum Ordinus*, is the *Ordinative Physical Triate*, *Ordinophysicum*, with subtriatial planes *Protoplanum Ordinophysicus*, *Synthoplanum Ordinophysicus*, and *Versoplanum Ordinophysicus*. These subtriatial planes are congruent with the genoplanes of Statum Ordinus but do not apply in other dimensions than the

physical—more correctly, than the *ordinophysical*. Here in Statum Ordinus, *Focalum Ordinophysicus*, objectized as superpattern in a supercontinuum, weaves its configurations into the receptiveness of *Multium Ordinophysicus*, similarly objectized, through the powerized scepter of *Diffluum Ordinophysicus*, creating the ordinophysical universe.

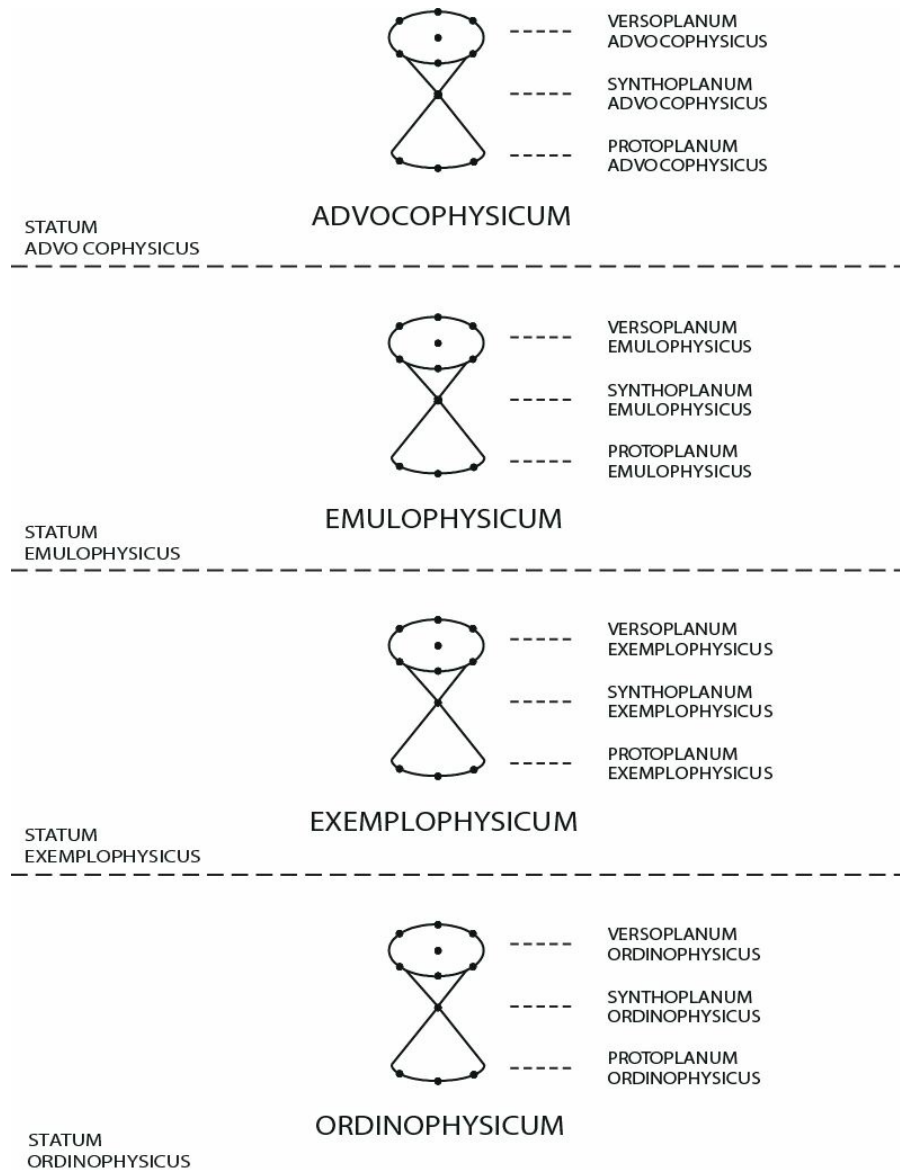


Figure 2.17. The Statal Physical Universes

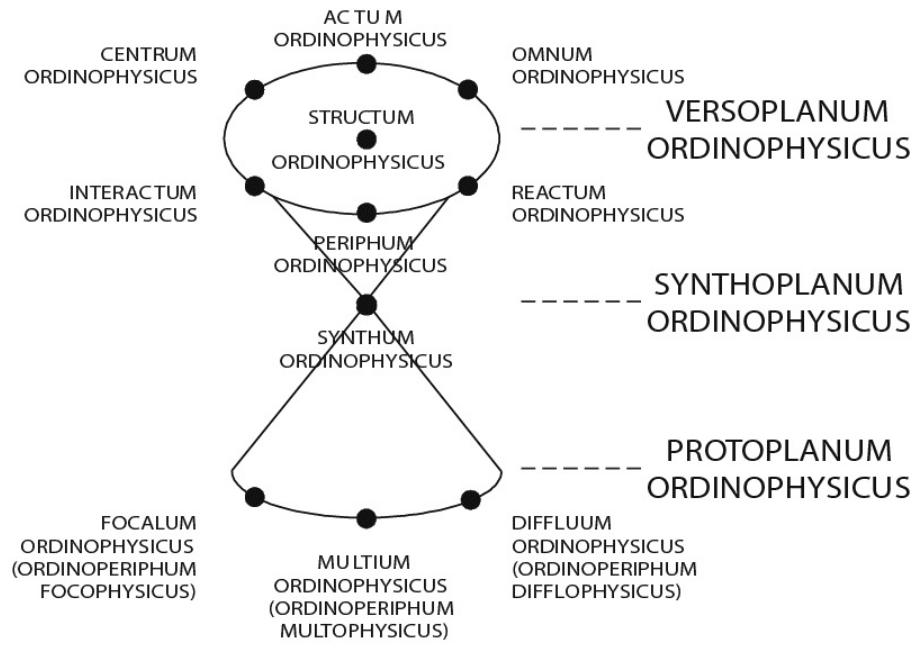


Figure 2.18. Ordinophysicum

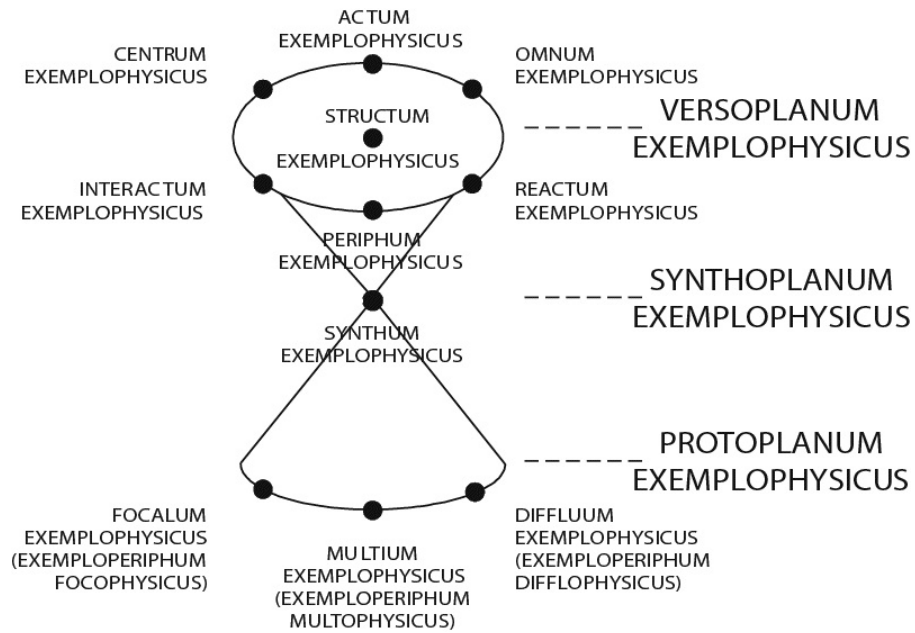


Figure 2.19. Exemplophysicum

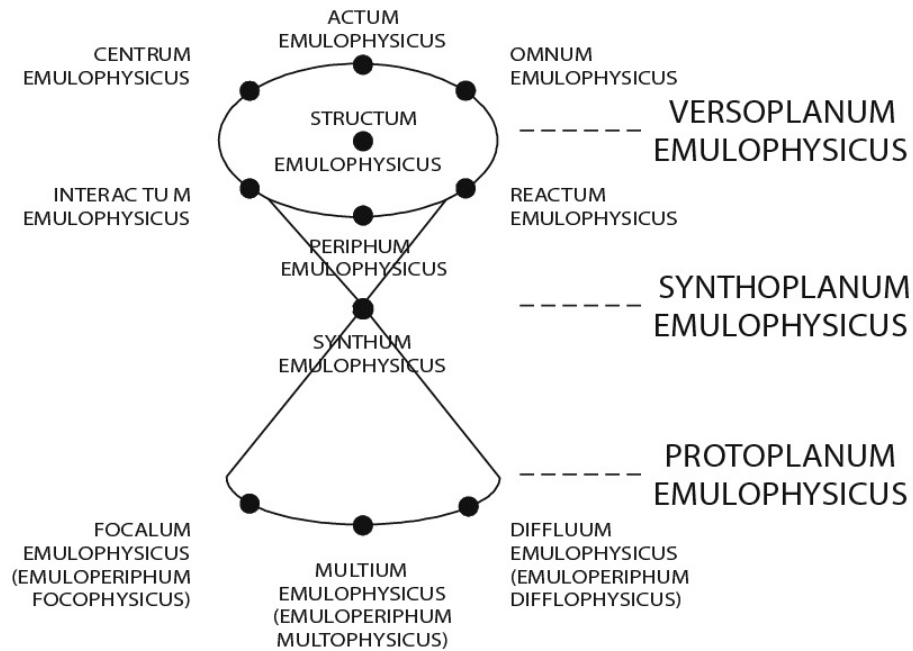


Figure 2.20. Emulophysicum

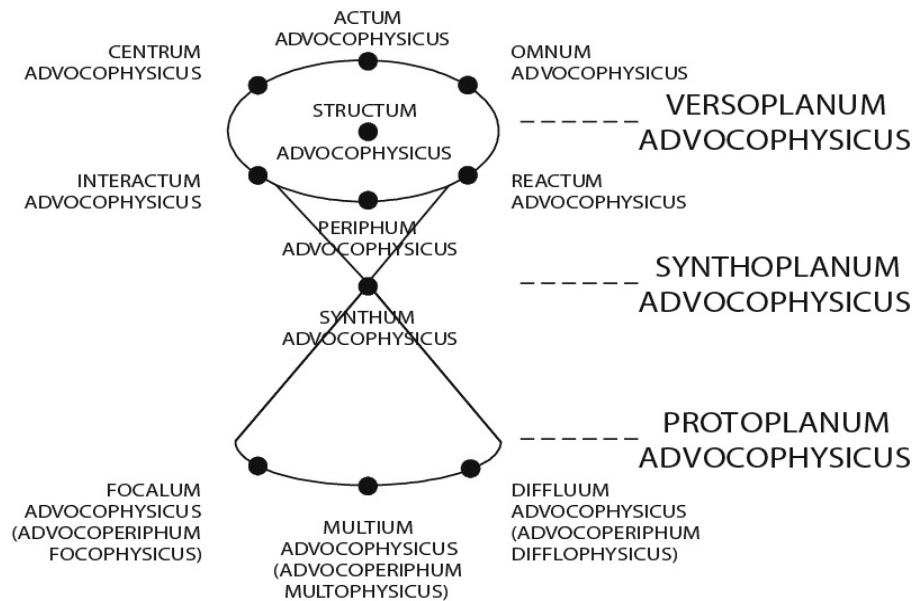


Figure 2.21. Advocophysicum

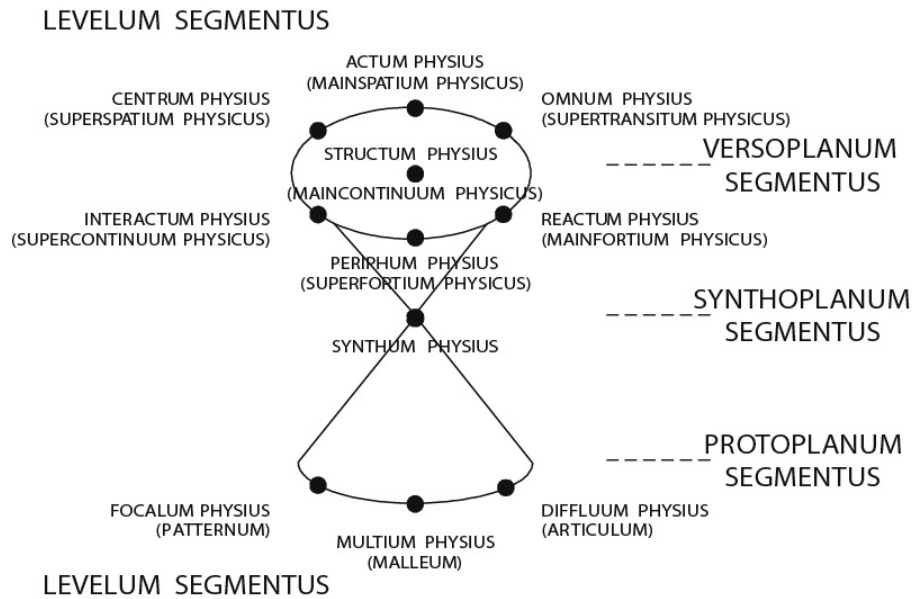


Figure 2.22. Physicum

Next primalateward, in *Statum Exemplus*, *Focalum Exemplophysicus*, *Diffluum Exemplophysicus*, and *Multium Exemplophysicus* bring into being and sustain the total of exemplophysical reality, inscribing their superpatterns into the physical maincontinuum through the *Exemplative Physical Triate*, *Exemplophysicum*. In *Statum Emulus*, the *Emulative Physical Triate*, *Emulophysicum*, creates and upholds the *universum emulophysicus* as mainpattern inscribed in the maincontinuum. And finalatemost among the statums, in *Statum Advocus*, the *Advocative Physical Triate*, *Advocophysicum*, creates and upholds all of advocophysical reality as mainpattern configuring the supercontinuum.

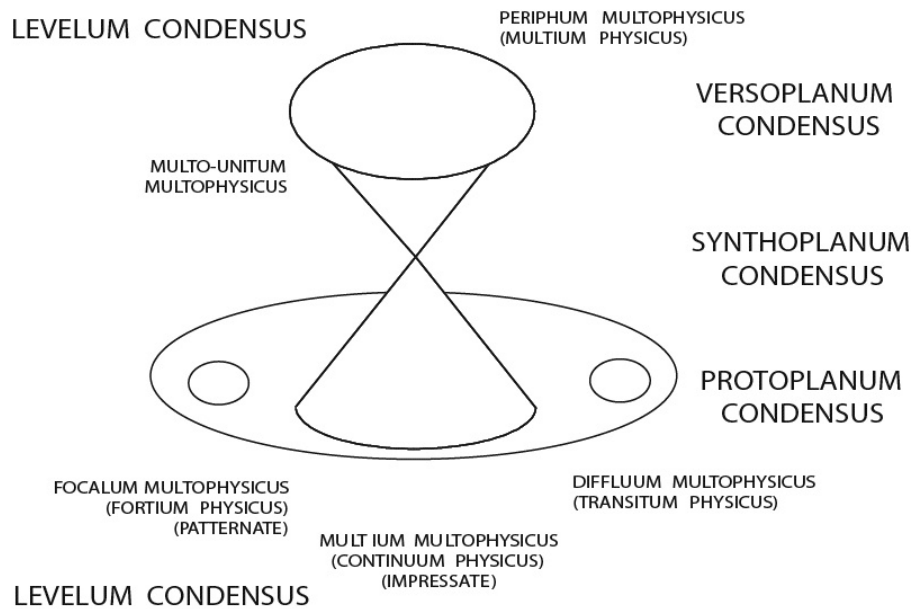


Figure 2.23. Physicum, showing Multo-Unity

2.9. Levelum Structus

Through the turnings of the universe flows a great current of realitization. Issuing from an unseen source, it expands, bursting, filtering upward, outward, lighting the stars in their black-velvet backdrops. As a gushing fountain it ascends into the worlds and their multitudes, stirring in them the vitalizing trumpet notes of infinity and the universal rhythms of eternity.

The four universes of genus *Physicum*, though each separated from the others by the profound isolation of unsharable space, substance, or form, are imbued by their common primalates with this flowing reality continuity. Each progressively finalateward statum is realitized as a singularly diminished version of the previous statum, differing only in the increased or decreased presence of Articulum in the vivifying patterning or sustaining continuum of its being.

Physicum is a single triate; therefore, the statums, conceptual divisions

of Physicum, are perfectly coordinated. The *functional effect* of statal conceptualization is that each of the more primalate statums is the source, pattern, and upholder of the more finalate statums.

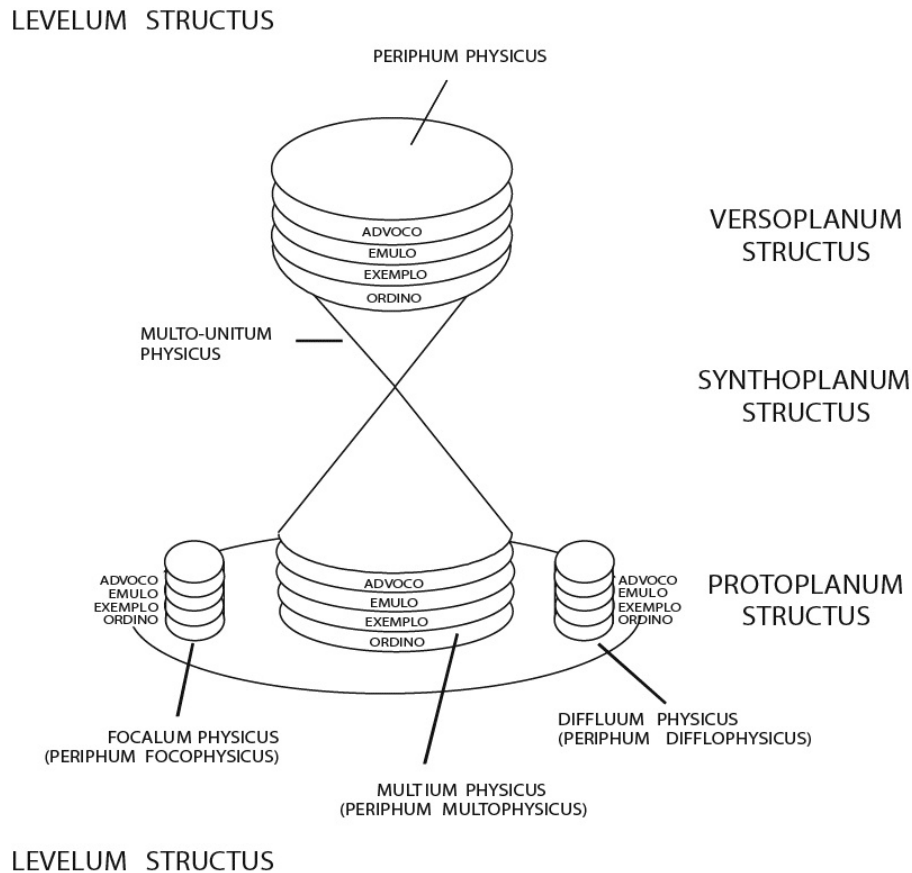


Figure 2.24. Physicum, showing Multo-Unity and Statums

Look at the vast mechanism of the structive physical levelate, at the interstatal connections through which reality factors are ceaselessly transferred. See the establishers shared by a given statum with its immediately primalateward statum. Through this relationship, each statum derives its being from its primalateward statum, which it reflects in its existence and under whose control it thereby functions. Within the context of *physical reality*, the *ordinative*, *exemplative*, *emulative*, and *advocative* statums of Levelum Structus can be referred to as the *ordinophysical*,

exemplophysical, *emulophysical*, and *advocophysical* statums, respectively, containing within their striatatal boundaries, as they do, the realities of the physical universes so named. These statums, congruent with the structive statums *within the borders of the genus physicum*, are designated *Statum Ordinophysicus*, *Statum Exemplophysicus*, *Statum Emulophysicus*, and *Statum Advocophysicus*, respectively.

See there, the *ordinophysical* statum, the most primalate physical reality, a tapestry of superpattern on a supercontinuum fabric. This physical statum is the model for all the other physical statums. One might consider that the *emulophysical* statum, with its doubly diminished realities of mainpattern woven into maincontinuum, would be the last finalateward reach of reality up from the superrealities. But in traversing the statums by changing the dynum of one objate at a time, ordinophysical-to-emulophysical finalation can take either of two lateral paths: the *exemplophysical* or the *advocophysical*—the first a diminishment of *continuum*, the latter of *pattern*, from superfield to mainfield. In either path, this leaves one statum *beyond* the emulophysical: either the *advocophysical* or the *exemplophysical*, depending on the path one follows from the ordinophysical.

Interstatum finalation can be viewed as a circular process. From any statum, one can cyclicly and repeatedly traverse all four statums in sequence by changing, for each statum jump, only one of the field dynalities—mainfield or superfield—of either the patternate or the continuum. Beginning at the ordinophysical statum, with patternate and continuum both superfields, one has only to diminish the continuum to the mainfield dynum to be transported to the exemplophysical, where the patternate, as in the ordinative, is a superfield but the continuum is a mainfield. Diminish the patternate as well and one arrives at the emulophysical. Undiminishing the continuum, one enters the advocophysical, from which primalation to the ordinophysical can

be accomplished by undiminishing the patternate.

In progressing from the ordinophysical around the circle in either direction, the emulophysical is not the *last* statum reached, but the *next-to-last*. In either direction, the emulophysical is a necessary forebear of a statum with either a more primalate *pattern* or a more primalate *continuum*. The *ordinophysical* universe, realized exclusively in and from *superfields*, is a *changeless*, or *absolute*, physical reality; the *emulophysical*, knowing only *mainfields*, is an *evolving*, or *finite*, physical reality.

Intervening between the ordinophysical and the emulophysical is the *exemplophysical* or, alternately, the *advocophysical*, each a mix of *superfield* and *mainfield*. The first of these is “pre-evolutionary” and the latter “post-evolutionary,” each of them being superfinite, but subabsolute. The *exemplophysical* conveys the realities of the *absolute toward the finite*, and the *advocophysical* stretches the realities of the *finite toward the absolute*. You and I, time-oriented beings, will take the *post-evolutionary* to be *finalateward* of the *pre-evolutionary*. Thus, this is the basis of the primalateward-finalateward order of the statums: *ordinative*, *exemplative*, *emulative*, *advocative*.

As one traverses the statal cycle, one begins and ends at Statum Ordinus, which therefore possesses two phases: an immutable phase *preceding* Statum Exemplus and an evolutionally consummative phase *following* Statum Advocus. These phases of ordinativity are denominated *originativity* and *destinativity*, respectively, and comprise *Statum Originus* and *Statum Destinus*, respectively.

Realities occupying the *exemplative* and *advocative* statums are *transcendental* with respect to the finite, since each has a portion of its being in the *finite* maindynam and a portion of its being in the *superfinite*

superdynam. Realities occupying the *ordinative* statum, realitized exclusively in superfields, do not *transcend* the finite, for to transcend an estate a reality must have some aspect of its being in that estate. In a larger view of the statums, the exemplative and advocative statums are one ovrastatum, *Statum Transcendus*, the realm of *transcendativity*, also known as the *transcendium*.

In each statum, Multium Physicus encompasses many finalating levelates between its function as the pre-existential pluratic multiate of physical reality—equivalent to a statum-specific continuum just finalateward from the supercontinuum or maincontinuum—and its finalate function as the experiential singlatic periphate of all physical reality.

These levelates each encompass the entirety of Multium Physicus within a statum, consisting of progressively overating elements of the multiate. In the emulative statum, Multium Emulophysicus, a shaped continuum, is a *multocontinuum* denominated *Multocontinuum Emulophysicus*. Any fondatal multiate, in its quiescent, or unenstructurated, phase, is a multocontinuum. Possessing mixed space and charge elements as its elements, as patternated by its charge component, Multocontinuum Emulophysicus *as a multocontinuum* gives way to Multium Emulophysicus *as a multiate* in evolving phases, called *structoplanes*, incorporating progressively overateward elements: electron, atom, crystal, substance, planet, solar system, and nebula. All electrons, for example, comprise a single structoplane of Multium Emulophysicus. Thus, it is literally true that were one to partate ever smaller, one finally would enter the smallest *object*, an element of the *multocontinuum*, and emerge into *vastness*—the limitless space or boundless charge field behind the sustaining continuum that is primalate to the multocontinuum.

In addition to the emulative levelate, the ordinative, exemplative, and advocative continuums—multiates—progressively enstructurate from

multocontinuums toward *their* finalate periphates in *their* multo-unities. The structive multiate thus is not visible to you or me in its multocontinuumal phase as Multocontinuum Emulophysicus, but partates of it become increasingly visible as it leaves the realm of the microscopic and approaches our levelate of enstructuration, the sub-planetary structoplane. Then, having encompassed us, it swells into more overateward levelates, entering the scale of the astronomical and fading from view again, this time into the mammoth invisibility beyond astronomicality, as Multium Emulophysicus.

2.10. Dimensionum Spiritus

As the levelate ladder ascends from Levelum Inceptus, it *branches*. You and I have explored only one of these rising branches, which becomes *total physical reality*. Each of the three monoinceptions manifests a certain *activeness*, where the three duoinceptions are *reactive* in nature (*Primalum*, the *inceptionic structate*, standing unique as the inceptive versotonic presence of Primalas; that is, as *Primalas experientialized*).

Each monoinception makes a natural pair with a particular duoinception, leading to three monoinception-duoinception pairs. With Articulum as the joining diffuate field of each pair, this pairing culminates in the protoate for three segmentive field triates.

Travel with me in the conceptual craft of our construction, if you will, back down the levelate ladder to Versoplanum Inceptus, genoplanic containment of *Versum Inceptus*, the evolved, inception-studded versate of all reality. Previously, from here, we finaleveled upward to the Segmentive Physical Triate (Patternum, Articulum, Malleum), Physium, within whose segmentrative fields realitizes the *universum physicus*. (Note that triatal prototonic specifications are always in the order: *focalate*, *diffuate*, *multiate*).

Two other segmentive triates of this type (characterized by a monoinception as focalate plus Articulum as diffuate plus a duoinception or duoinceptions as multiate) remain to be explored: (1) Vitalum, Articulum, Latentum and (2) Polyum, Articulum, Latentum-Malleum (a compound multiate).

Each of these segmentive triates finalevelates to triates and realities at exactly the same striatatic levelates that you and I encountered in the physical ascent. This produces *three parallel universes* spanning parallel uprisings of the levelate ladder, unified in Inceptum's, *Synthum Inceptus*, the inceptive synthoton—Primalas as ONE—and divergent in the inceptive versotons, *Versum Inceptus*—Primalas as SEVEN. One of these is the physical dimension, one the mindal, and one the spirital.

Hovering in concept in Versoplanum Inceptus, you and I can see above us, as before, the spiral ribboning of inceptivity, in its genesis of twistings, turnings, and joinings, rising out of the inceptium, entering into the segmentium. This time it is the flashing rays of *Vitalum* that our inner eyes follow upward, to that point in its finalating ascent where it sparks adjoining Articulum to activate the latent dynamics of Latentum with the vitality of Vitalum. This is the *Segmentive Spirital Triate, Spirium*, which is colevelate with Physium, the Segmentive Physical Triate.

The prototons of Spirium are Vitalum as focalate, Articulum as diffuate, and Latentum as multiate, functioning in the role of *Focalum Spirius, Diffuum Spirius*, and *Multium Spirius*, respectively.

The spirital supermorphates include *Centrum Spirius, Omnum Spirius, Periphum Spirius*, and *Interactum Spirius* as *Superspatium Spiritus* (spirital superspace), *Supertransitum Spiritus* (spirital supertransit), *Superfortium Spiritus* (spirital supercharge), and *Supercontinuum Spiritus* (spirital

supercontinuum), respectively.

The three spirital mainmorphates are: *Actum Spiritus* as *Mainspatium Spiritus* (spirital mainspace), *Reactum Spiritus* as *Mainfortium Spiritus* (spirital maincharge), and *Structum Spiritus* as *Maincontinuum Spiritus* (*maincharged spirital mainspace*, or the *spirital maincontinuum*), respectively.

The four spirital vertimorphates are: *Spatium Spiritus*, with components *Superspatium Spiritus* and *Mainspatium Spiritus*; *Fortium Spiritus*, with component fields *Superfortium Spiritus* and *Mainfortium Spiritus*; *Transitum Spiritus*, a monofield consisting of *Supertransitum Spiritus*; and *Continuum Spiritus*, with components *Supercontinuum Spiritus* and *Maincontinuum Spiritus*.

The realities of Spiritium move finalateward through field-object triates in the condensium to produce the foundates for the three object triate components of the *Structive Spirital Triate, Spiritum*, at the structive levelate. These field-object triates all are difflluate in *Transitum Spiritus* and impressate in *Continuum Spiritus*. The resulting fondatal spirital objects and the patternate fields in the condensive triates of identity that create them are: first, *Focalum Spiritus*, of origin in the field-object triate, *Focospiritum*, whose patternate is *Spatium Spiritus*; next, *Difflluum Spiritus*, patternated by *Supertransitum Spiritus* in the triate *Difflospiritem*; and finally, *Multium Spiritus*, patternate in *Fortium Spiritus* in the triate *Multospiritum*.

The concepts of space, direction, extent, charge, form, motion, size, growth, and objects each have the same meaning in all of the dimensions—*dimension* being the designation separating the universes. But the significance of any or all of these several reality factors as manifested in a given dimension does not impact on the other dimensions. Spirit space is not

physical space and could never hold physical objects.

A form is defined by elements *in a field*, as also are space and charge. For an object to exist in a space means that it is a collection of charged elements already a part of that space field and that it is *woven from the reality of that field*. Thus, ultimately, the term, *dimension*, and even *continuum*, refers to the *space of*, and also to the *objects realized in*, a given continuum. Physical and spirital fields, being different fields, do not finalate in the same forms or other reality derivatives.

2.11. Dimensionum Mindus

The third dimension originates in the segmentive triate with focalate Polyum, diffluat Articulum, and which would also have Articulum as multiate except that in such a triate, redundancies prevent any sort of charge or continuum fields from developing. Though it has no charge or continuum field corresponding to it in its function as a space field, Polyum is a *multiply constituted reality* and can enfocalate a segmentive triate with Malleum or Latentum as multiate. Consider a *compound* multiate consisting of Malleum and Latentum as conjoint multiate joining together in a segmentive triate, named *Minium*, with Polyum as focalate and Articulum as diffluat.

The supermorphates of Minium, the *Segmentive Mindal Triate*, are *Centrum Minius* as *Superspatium Mindus*, *Omnum Minius* as *Supertransitum Mindus*, *Periphum Minius* as *Superfortium Mindus*, and *Interactum Minius* as *Supercontinuum Mindus*. The mainmorphates are *Actum Minius* as *Mainspatium Mindus*, *Reactum Minius* as *Mainfortium Mindus*, and *Structum Minius* as *Maincontinuum Mindus*.

The vertifields are *Spatium Mindus*, *Fortium Mindus*, *Transitum Mindus*, and *Continuum Mindus*. Fortium Mindus is a composite field

composed of Fortiums Physicus and Spiritus.

At the condensive versotonic levelate, *Focalum Mindus* is the periphate of the field-object triate (Spatium Mindus, Supertransitum Mindus, Continuum Mindus) named *Focomindum*. *Diffluum Mindus* is produced as periphate in the triate (Supertransitum Mindus, Supertransitum Mindus, Continuum Mindus), named *Difflomindum*. *Multium Mindus* is the periphate created in the triate (Fortium Mindus, Supertransitum Mindus, Continuum Mindus) named *Multomindum*.

A *dimension* is a *primalate reality containment*. You and I take *dimension* to mean *continuum*. The more *primalate* dimensions that one might conceive of *behind* these dimensions (that is, dimensions that *contain* the dimensions) are *protocontinuums* (*protodimensions*). A protodimension is a space or charge field that is primalate to a continuum. Either type of reality containment—dimension or protodimension (that is, a space field, a charge field, or a continuum field)—is termed a *dimensionate*.

An *ovrafield* is a heterofield composed of similarly categorized parts. It takes on the category of its parts. For example, a *charge* field composed of a number of *charge* fields is an ovrafield, an *ovracharge*. A *continuum* field composed of a number of *continuum* fields is an ovrafield, an *ovracontinuum*. But a *continuum* field composed of a single, elemental *charge* field and a single, elemental *space* field is *not* an ovrafield, because *space* and *charge* are two different categories. The component fields of an ovrafield are *partrafields*. A field that is not an *ovrafield* or a *partrafield* is an *isofield*.

A *complate* is a protodimensional ovrafield: a space field that is the association of two or more space fields or a charge field that is the association of two or more charge fields. It is a *dicomplate*, *tricomplate*, or *polycomplate* as its component fields are two, three, or many in number, respectively. A

complete is *virtual* if its partrafields are constitutionally identical to one another and *literal* if they are not, being referred to as a *virtuate* or a *literate*, respectively. A *simplate* is a protocontinuum that is *not* a *complate*; that is, it is a monofeldic space or charge field.

If a continuum is composed of a single, simple charge field and a single, simple space field, it is a *monocontinuum* (*monodimension*); otherwise, it is a *polycontinuum* (*polydimension*). An object enstructured in a monocontinuum or polycontinuum is a *monodimensional* or *polydimensional* (*multidimensional*) *object*, respectively.

Two or more dimensions can associate together as *partradimensions* of a greater dimension, an *ovradimension*. A dimension that is neither a partradimension nor an ovradsimension is an *isodimension*.

A *divirtuate* or *trivirtuate* is a virtual dicomplate or virtual tricomplate, respectively—a single protocontinuum that functions as two or three different protocontinua, respectively. A *diliterate* or *triliterate* is a literal dicomplate or literal tricomplate, respectively—a complete that is composed of two or three differently constituted fields, respectively.

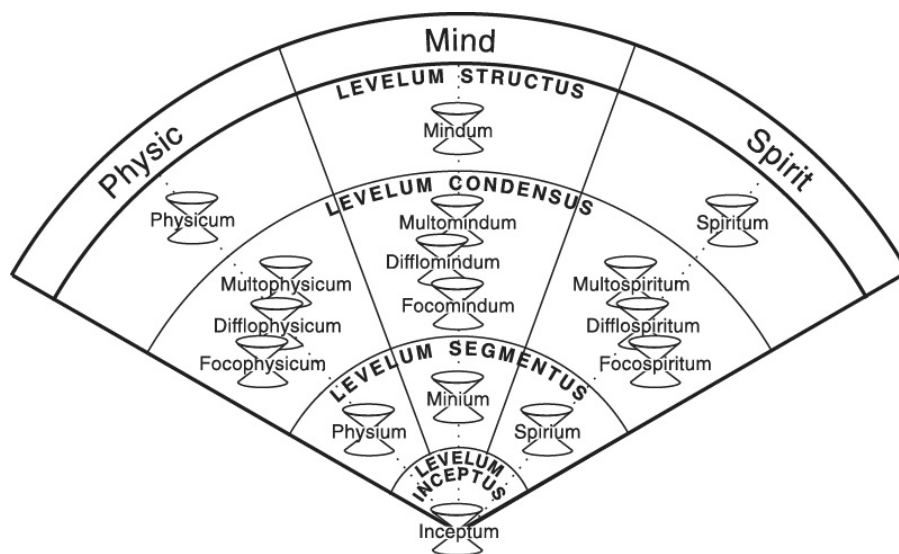


Figure 2.25. Anprimality

The dimension of mind, an *ovradimension*, encompasses three *phases*, or *partradimensions*: *physical mind*, *spirital mind*, and *mindal mind*. Mind space, *Spatium Mindus*—an *ovraspace*—is a *trivirtuate*, functioning under three different names as the simplates *Spatium Physicum Mindus*, *Spatium Spiritum Mindus*, and *Spatium Mindum Mindus*, the space of physical, spirital, and mindal mind, respectively. The charges of these three mind phases are the simplates *Fortium Physicus* and *Fortium Spiritus*, functioning as physical and spirital mind charge respectively—named *Fortium Physicum Mindus* and *Fortium Spiritum Mindus*, respectively—and also include the composite of *Fortiums Physicus* and *Spiritus* functioning as the diliterate *Fortium Mindum Mindus*, the charge of mindal mind.

Physical mind, *Physicum Mindus*, is a *monodimension*. Its continuum, *Continuum Physicum Mindus*, is a *monocontinuum*, protodimensional in *Spatium Physicum Mindus* and *Fortium Physicum Mindus*, both simplates. *Spirital mind*, *Spiritum Mindus*, is also a *monodimension*. Its continuum, *Continuum Spiritum Mindus*, is a *monocontinuum*, protodimensional in *Spatium Spiritum Mindus* and *Fortium Spiritum Mindus*, both simplates. The third mind phase, *mindal mind*, or *Mindum Mindus*, is a *polydimension*. Its continuum, *Continuum Mindum Mindus*, is a *polycontinuum*, protodimensional in *Spatium Mindum Mindus*, a simplate, and *Fortium Mindum Mindus*, a *literal dicomplate*.

The reality of the mind dimension, a complete pattern of three charge relationships impressed in the *trivirtuate* mind space of *Spatium Mindus* (whose three partraspace phases differ in name only) to form the *ovracontinuum*, *Continuum Mindus*, is severally reactive to the realities of *physic*, *spirit*, and *mind*.

The three phases of mind activity or reactivity, involving the physical, spiritual, and mindal dimensions, are: reactivity to the factual level of physical cause and effect, awareness of spirit values, and association of the two in mind meanings.

The dimensions can be categorized in terms of their *primation*; that is, in terms of the role that Primalum plays, if any, in the protoate of their respective segmentive triates, from whence they individually arise. A dimension is a *primality*, an *aprimality*, or an *anprimality* as Primalum is a *focalate in*, a *multiate in*, or *absent from*, respectively, its segmentive protoate. Since Primalum is not a prototon in the segmentive triate of universum physicus, mindus, or spiritus, these three dimensions are *anprimality*; that is, they are *anprimities*. *Total anprimality* is denominated *Anprimos*. *Total primality* and *total aprimality* are named *Primos* and *Aprimos*, respectively.

Vertical segments of the reosphere are known as *cambriates* and their presence as *cambriation*. Like striatates, to which they are always *perpendicular*, cambriates are part of the reospheric envelope. Thus, *Cambrium Spiritus*, or the *spirit cambriate*, is the reospheric containment of the spirit dimension. Similarly, *Cambrium Anprimality*, or the *anprimality cambriate*, is the location of the anprimality primation; that is, of Anprimos. This cambriate can also be referred to as *Primatium Anprimality*. Cambriates can be qualified by striatate. For example, *Cambrium Condensum Physicus* is the condensive levelate of the physical cambriate, or physical dimension. *Primatium Segmentum Anprimality* is the segmentive levelate of the anprimality primation, or anprimality cambriate; that is, it is the reospheric containment of the segmentive realities of Anprimos.

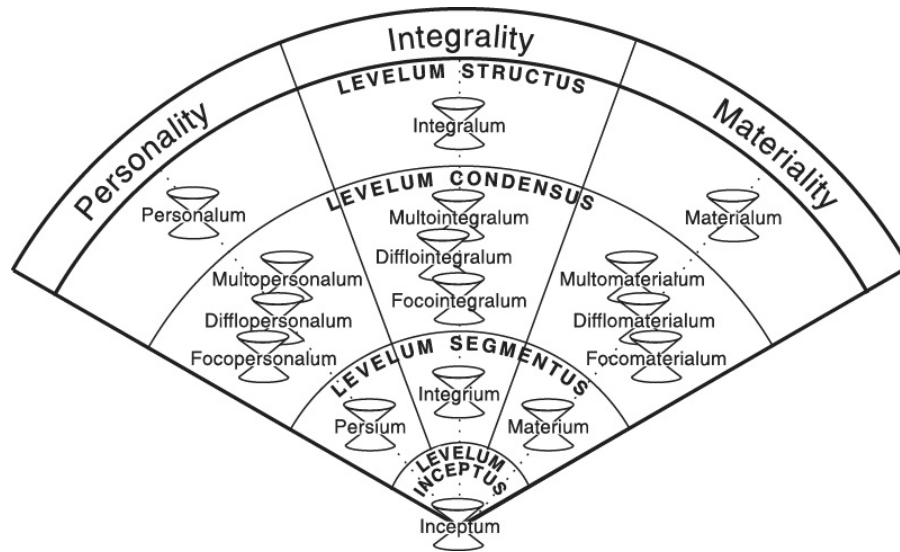


Figure 2.26. Primality

To specify unambiguously that a striatate being denoted includes all cambriates in the reosphere or that a cambriate includes all striatates of the reosphere, one can refer to it as a *reostriatate* or *reocambriate*, respectively. Thus, for emphasis, the term, *Levelum Condensus*, though it specifically refers to the entire condensive striatate, including all dimensionalities, could be rephrased as *Reolevelum Condensus* for emphasis. Similarly, *Cambrium Spiritus* could be restated as *Reocambrium Spiritus*.

Spiros refers to the total reality of the *universum spiritus*. *Physos* and *Minos* denominate those of the physical and mindal dimensions, respectively. The unity of all reality is known as *Unitum Reosus*, otherwise known as the *Reosic Unity*, or the *Unity of Reos*.

2.12. Primality

Much remains for you and me to learn on our journey of discovery, for dimensions other than spirit, mind, and physic grace the premises of infinity. Travel with me in concept, if you will, down the levelate ladder, into the

upper regions of Synthoplanum Inceptus. Below us blaze the creative energies of Primalas, in whom all things have their being. Above us, the seven inceptons, reality fields, spiral upward, coalescing, *becoming* the emerging dimensions. See among the inceptons Primalum, the singlatic segmentic protoatic presence of Primalas and the bedrock on which deep-driven triate pilings support the foundations of interdimensional reality.

Primalum is the three inceptive protoessences as one, realized in Versoplanum Inceptus, and thus can enfocalate any incepton that the individual inceptive versotonic protoessences, the monoinceptons, can enfocalate. Primalum is the focalate in three primalatic segmentive triates, which correspond to anprimality's *Spirium*, *Minium*, and *Physium*. These are denominated *Persium*, *Integrium*, and *Materium*, respectively—or, alternately, the *Segmentive Personality Triate*, the *Segmentive Integrality Triate*, and the *Segmentive Materiality Triate*, respectively. Primationizing as *primality*, they occupy *Cambrium Primalitus* and are the second primation opening to our visualization.

Paralleling anprimality in structural development, the segmentive triates of primality produce, through segmentation, the morphates and dynums, which then rise through the condensive and structive triates by means of the familiar genistrative metamorphoses of condensation and structuration. The dimensions emerging from Persium, Integrium, and Materium are the *personality*, *integrality*, and *materiality* dimension, respectively.

Persium's multiate is Latentum. Materium's multiate is Malleum. Articulum, the remaining inceptive duotron, cannot function as the multiate of Integrium, because it is already Integrium's diffuate and could not produce any fields that are constitutionally unique after redundancies are removed. Integrium's multiate is, instead, the composite Latentum-Malleum.

The brilliant charge of spirit, precipitating the potential forms of spirit space into the actuality of spirit objects, is thus also the charge of personality. Primos's Fortium Personalus (Latentum) is constitutionally Anprimos's Fortium Spiritus, a single charge bridging the *interregnum spatius*, the nonplace between the spaces of the dimensions, and even spanning the *interregnum primationus*, which separates the primations. Similarly, Fortium Materialus (Malleum) is constitutionally Fortium Physicus, a single charge of both materiality and physic.

From this weave in the pattern of reality comes the great commonality between things that are personal and those that are spirital, the relevancy of the spirital to the personal over physical or material considerations. Similarly, the material and physical are related to each other. But as a personality, your relationship—and mine—with the Infinite is persono-spirital, actualized in the diversely enspatiated continuums of personality and spirit by means of the versatile charge of Latentum.

Because of the dominance of Primalum in primalities, primalities function as unifiers of anprimalities with which they are associated. For example, in an association of personality, mind, spirit, and physic, the three anprimalities are unified by the personality, a *primality*.

Primality is *the presence of Primalas*, manifest through Primalum. Since its occurrence is based on Primalas (Primalum) as *focalate* in the segmentive triates that produce it, primality is the *reality activational* presence of Primalas. Personality, materiality, and integrality are thus the *reality activational presence of the Infinite* as it associates, through its Primalum-manifested control over the charge commonly shared by primality and anprimality, with the primalates of the spirital, physical, and spirito-physical dimensions. Primalas (Primalum) thus is the direct source and

controller of all primality realities.

2.13. Dimensionum Personalus

The prototons of Persium are Primalum as focalate, Articulum as diffuate, and Latentum as multiate, functioning in the role of *Focalum Persius*, *Diffuum Persius*, and *Multium Persius*, respectively.

The personality supermorphates include *Centrum Persius*, *Omnum Persius*, *Peripum Persius*, and *Interactum Persius* as *Superspatium Personalus* (personality superspace), *Supertransitum Personalus* (personality supertransit), *Superfortium Personalus* (personality supercharge), and *Supercontinuum Personalus* (personality supercontinuum), respectively.

The three personality mainmorphates are: *Actum Persius* as *Mainspatium Personalus* (personality mainspace), *Reactum Persius* as *Mainfortium Personalus* (personality maincharge), and *Structum Persius* as *Maincontinuum Personalus* (maincharged personality mainspace, or the *personality maincontinuum*), respectively.

The four personality vertimorphates are: *Spatium Personalus*, with components *Superspatium Personalus* and *Mainspatium Personalus*; *Fortium Personalus*, with component fields *Superfortium Personalus* and *Mainfortium Personalus*; *Transitum Personalus*, a monofield consisting of *Supertransitum Personalus*; and *Continuum Personalus*, with components *Supercontinuum Personalus* and *Maincontinuum Personalus*.

The realities of Persium move finalateward through field-object triates in the condensium to produce the foundates for the three objectate triatal components of the *Structive Personality Triate, Personalum*, at the structive levelate. These field-object triates are all diffuate in *Transitum Personalus* and impressate in *Continuum Personalus*. The resulting fondatal personality

objects and the patternate fields in the condensive triates of identity that create them are: first, *Focalum Personalus*, of origin in the field-object triate, *Focopersonalum*, whose patternate is *Spatium Personalus*; next, *Diffluum Personalus*, patternated by *Supertransitum Personalus* in the triate, *Difflopersonalum*; and finally, *Multium Personalus*, patternate in *Fortium Personalus* in the triate, *Multopersonalum*. The sum total of the realities of the *universum personalus* is denominated *Persos*.

2.14. Dimensionum Materialus

The materiality dimension originates in the segmentive triate whose focalate is *Primalum*, whose diffuate is *Articulum*, and whose multiate is *Malleum*. The supermorphates of *Materium*, the *Segmentive Materiality Triate*, are *Centrum Materius* as *Superspatium Materialus*, *Omnum Materius* as *Supertransitum Materialus*, *Periphum Materius* as *Superfortium Materialus*, and *Interactum Materius* as *Supercontinuum Materialus*. The materiality mainmorphates are *Actum Materius* as *Mainspatium Materialus*, *Reactum Materius* as *Mainfortium Materialus*, and *Structum Materius* as *Maincontinuum Materialus*.

The vertifields are *Spatium Materialus*, *Fortium Materialus*, *Transitum Materialus*, and *Continuum Materialus*.

At the condensive versotonic levelate, *Focalum Materialus* is the periphate of the field-object triate (*Spatium Materialus*, *Supertransitum Materialus*, *Continuum Materialus*), named *Focomaterialum*. *Diffluum Materialus* is produced as periphate in the triate (*Supertransitum Materialus*, *Supertransitum Materialus*, *Continuum Materialus*), named *Difflomaterialum*. *Multium Materialus* is the periphate created in the triate (*Fortium Materialus*, *Supertransitum Materialus*, *Continuum Materialus*), named *Multomaterialum*.

The sum total of the realities of the *universum materialus* is denominated *Materos*.

2.15. Dimensionum Integralus

The integrality dimension originates in the triate whose focalate is Primalum, whose difflluate is Articulum, and whose multiate is the composite Latentum-Malleum.

The supermorphates of *Integrium*, the *Segmentive Integrality Triate*, are *Centrum Integrius* as *Superspatium Integralus*, *Omnum Integrius* as *Supertransitum Integralus*, *Periphum Integrius* as *Superfortium Integralus*, and *Interactum Integrius* as *Supercontinuum Integralus*. The integrality mainmorphates are *Actum Integrius* as *Mainspatium Integralus*, *Reactum Integrius* as *Mainfortium Integralus*, and *Structum Integrius* as *Maincontinuum Integralus*.

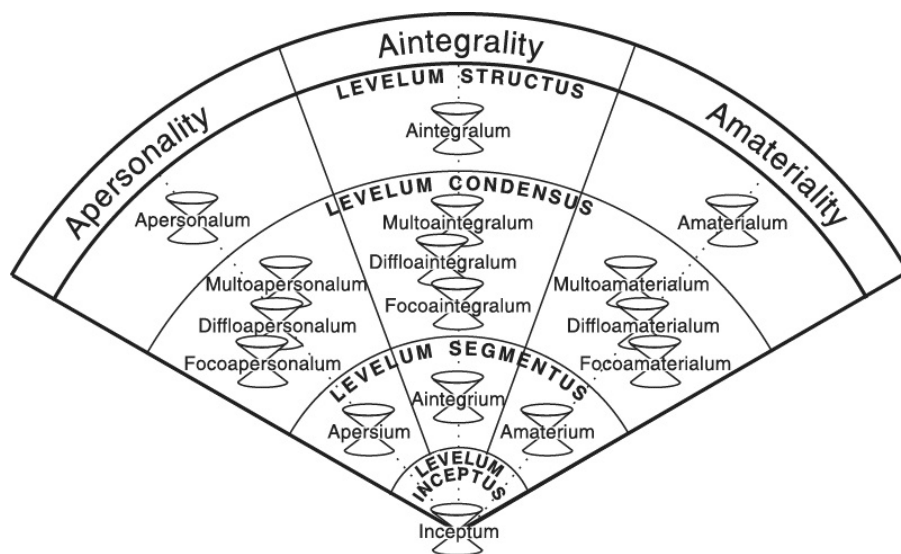


Figure 2.27. Aprimality

The vertifields are *Spatium Integralus*, *Fortium Integralus*, *Transitum*

Integralus, and *Continuum Integralus*.

At the condensive versotonic levelate, *Focalum Integralus* is the periphate of the field-object triate (Spatium Integralus, Supertransitum Integralus, Continuum Integralus), named *Focointegralum*. *Diffluum Integralus* is produced as periphate in the triate (Supertransitum Integralus, Supertransitum Integralus, Continuum Integralus), named *Difflointegralum*. *Multium Integralus* is the periphate created in the triate (Fortium Integralus, Supertransitum Integralus, Continuum Integralus), named *Multointegralum*. The sum total of the realities of the *universum integralus* is denominated *Integros*.

2.16. Aprimality

One more primation awaits our exploring. This is *aprimality*, the realitic (*pertaining to reality*), or *reoic*, complement of primality. Aprimality is the *reality reactional presence of the Infinite* as it associates, through its Primalum-manifested reaction to the space commonly shared by primality and anprimality, with the primalates of the spirital, physical, and spirito-physical dimensions. Since the receptiveness of aprimality, which defines this primation, arises from Primalum as multiate, Primalum (Primalas) is the direct source of all aprimality realities.

Since each of the three duoinceptions is a unique combination of two of the three inceptive protoessences as one, realized in Versoplanum Inceptus, then Primalum, the three monoinceptions as one, is also the three duoinceptions as one. Primalum therefore can enmultiate any triatal components that the duoinceptions can enmultiate. Primalum is the multiate in three aprimalitic segmentive triates, which correspond to primality's *Persium*, *Integrium*, and *Materium*. These are denominated *Apersium*, *Aintegrium*, and

Amaterium, respectively or, alternately, the *Segmentive Apersonality Triate*, the *Segmentive Aintegrality Triate*, and the *Segmentive Amateriality Triate*, respectively. They occupy *Cambrium Aprimalitus*, the third primation now open to our visualization.

Paralleling primality, the segmentive triates of aprimality produce, through segmentation, the morphates and dynums, which then rise through the condensive and structive triates by means of the familiar genistrative metamorphoses of condensation and structuration. The dimensions that emerge from Apersium, Aintegrium, and Amaterium are the *apersonality*, *aintegrality*, and *amateriality* dimensions, respectively.

Apersium's focalate is Vitalum. Amaterium's focalate is Patternum. Aintegrium's focalate is the composite Vitalum-Patternum. The space of spirit is thus also the space of apersonality. Spatium Apersonalus (Vitalum) is constitutionally Spatium Spiritus, a single space bridging the *interregnum fortius*, the nonplace between the charges of the dimensions, and even spanning the interregnum primationus. Similarly, Spatium Amaterialus (Patternum) is constitutionally Spatium Physicus, a single space of both amateriality and physic.

From this weave in the pattern of reality comes a great commonality between things that are apersonal and those that are spirital, a relevancy of the spirital to the apersonal over physical or amaterial considerations.

2.17. Dimensionum Apersonalus

The prototons of Apersium are Vitalum as focalate, Articulum as diffuate, and Primalum as multiate, functioning in the role of *Focalum Apersius*, *Diffluum Apersius*, and *Multium Apersius*, respectively.

The apersonality supermorphates include *Centrum Apersius*, *Omnum*

Apersius, *Periphum Apersius*, and *Interactum Apersius* as *Superspatium Apersonalus* (apersonality superspace), *Supertransitum Apersonalus* (apersonality supertransit), *Superfortium Apersonalus* (apersonality supercharge), and *Supercontinuum Apersonalus* (apersonality supercontinuum), respectively.

The three apersonality mainmorphates are: *Actum Apersius* as *Mainspatium Apersonalus* (apersonality mainspace), *Reactum Apersius* as *Mainfortium Apersonalus* (apersonality maincharge), and *Structum Apersius* as *Maincontinuum Apersonalus* (maincharged apersonality mainspace, or the *apersonality maincontinuum*), respectively.

The four apersonality vertimorphates are: *Spatium Apersonalus*, with components *Superspatium Apersonalus* and *Mainspatium Apersonalus*; *Fortium Apersonalus*, with component fields *Superfortium Apersonalus* and *Mainfortium Apersonalus*; *Transitum Apersonalus*, a monofield consisting of *Supertransitum Apersonalus*; and *Continuum Apersonalus*, with components *Supercontinuum Apersonalus* and *Maincontinuum Apersonalus*.

The realities of *Apersium* move finalateward through field-object triates in the condensium to produce the foundates for the three object triate components of the *Structive Apersonality Triate, Apersonalum*, at the structive levelate. These field-object triates are all diffuate in *Transitum Apersonalus* and impressate in *Continuum Apersonalus*. The resulting fondatal apersonality objects and the patternate fields in the condensive triates of identity that create them are: first, *Focalum Apersonalus*, of origin in the field-object triate, *Focoapersonalum*, whose patternate is *Spatium Apersonalus*; next, *Diffluum Apersonalus*, patternated by *Supertransitum Apersonalus* in the triate, *Diffloapersonalum*; and finally, *Multium Apersonalus*, patternate in *Fortium Apersonalus* in the triate, *Multoapersonalum*. The sum total of the realities of the *universum*

apersonalus is denominated *Apersos*.

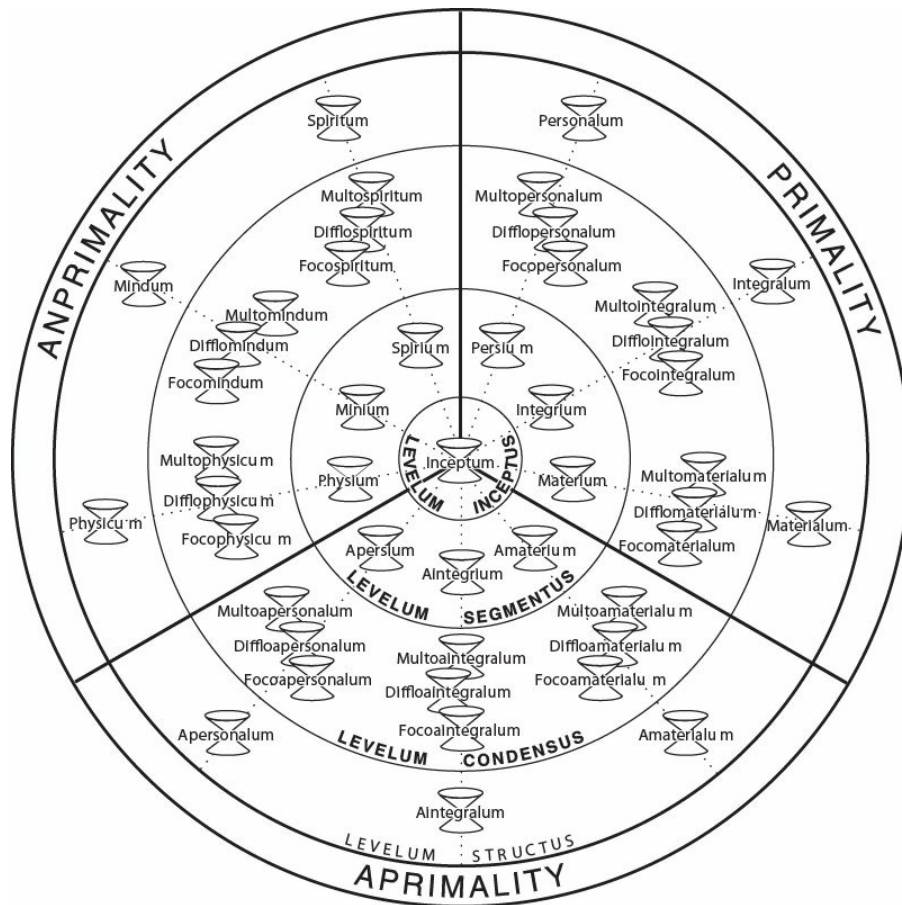


Figure 2.28. The Reosic Wheel

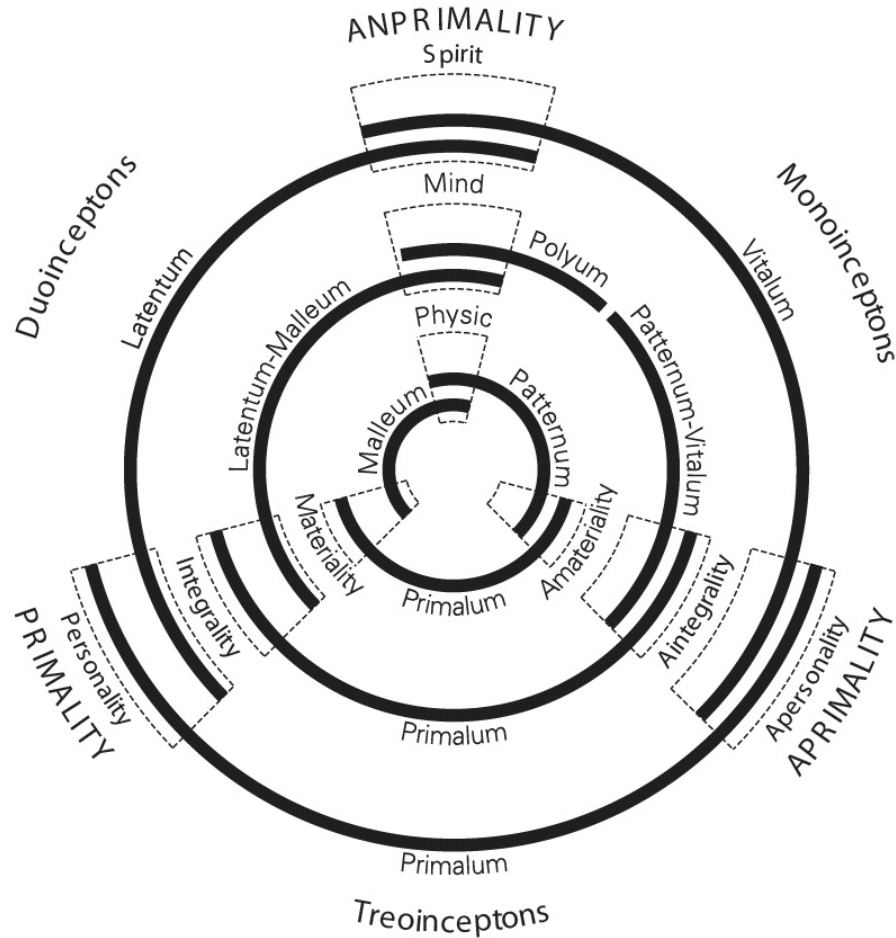


Figure 2.29. The Primational Helix

2.18. Dimensionum Amaterialus

The amateriality dimension originates in the segmentive triate whose focalate is Patternum, whose diffuate is Articulum, and whose multiatate is Primalum. The supermorphates of *Amaterium*, the *Segmentive Amateriality Triate*, are *Centrum Amaterius* as *Superspatium Amaterialus*, *Omnum Amaterius* as *Supertransitum Amaterialus*, *Periphum Amaterius* as *Superfortium Amaterialus*, and *Interactum Amaterius* as *Supercontinuum Amaterialus*. The amateriality mainmorphates are *Actum Amaterius* as *Mainspatium Amaterialus*, *Reactum Amaterius* as *Mainfortium Amaterialus*, and *Structum Amaterius* as *Maincontinuum Amaterialus*.

The vertifields are *Spatium Amaterialus*, *Fortium Amaterialus*, *Transitum Amaterialus*, and *Continuum Amaterialus*.

At the condensive versotonic levelate, *Focalum Amaterialus* is the periphate of the field-object triate (*Spatium Amaterialus*, *Supertransitum Amaterialus*, *Continuum Amaterialus*), named *Focoamaterialum*. *Diffloamaterialus* is produced as periphate in the triate (*Supertransitum Amaterialus*, *Supertransitum Amaterialus*, *Continuum Amaterialus*), named *Diffloamaterialum*. *Multium Amaterialus* is the periphate created in the triate (*Fortium Amaterialus*, *Supertransitum Amaterialus*, *Continuum Amaterialus*), named *Multoamaterialum*. The sum total of the realities of the *universum amaterialus* is denominated *Amateros*.

2.19. Dimensionum Aintegralus

The aintegrality dimension originates in the triate whose focalate is the composite *Vitalum-Patternum*, whose diffuate is *Articulum*, and whose multiate is *Primalum*.

The supermorphates of *Aintegrium*, the *Segmentive Aintegrality Triate*, are *Centrum Aintegrius* as *Superspatium Aintegralus*, *Omnum Aintegrius* as *Supertransitum Aintegralus*, *Periphum Aintegrius* as *Superfortium Aintegralus*, and *Interactum Aintegrius* as *Supercontinuum Aintegralus*. The aintegrality mainmorphates are *Actum Aintegrius* as *Mainspatium Aintegralus*, *Reactum Aintegrius* as *Mainfortium Aintegralus*, and *Structum Aintegrius* as *Maincontinuum Aintegralus*.

The vertifields are *Spatium Aintegralus*, *Fortium Aintegralus*, *Transitum Aintegralus*, and *Continuum Aintegralus*.

At the condensive versotonic levelate, *Focalum Aintegralus* is the periphate of the field-object triate (*Spatium Aintegralus*, *Supertransitum*

Aintegralus, Continuum Aintegralus), named *Focoaintegralum*. *Difflluam Aintegralus* is produced as periphate in the triate (Supertransitum Aintegralus, Supertransitum Aintegralus, Continuum Aintegralus), named *Diffloaintegralum*. *Multium Aintegralus* is the periphate created in the triate (Fortium Aintegralus, Supertransitum Aintegralus, Continuum Aintegralus), named *Multoaintegralum*. The sum total of the realities of the *universum aintegralus* is denominated *Aintegros*.

Three - The Flame Shaper

3.1. Time

THE universe of human nativity is but one of many chambers hollowed out in the bulking mountain of infinity. *Time* and *space* are the pillars which hold its unique interior from the press of nonbeing. Other universe chambers also await our conceptual explorings, some of them innocent of the slightest touch of space or time. To understand about *nonspace existences* and *nontime existences*, you and I must first learn about and understand the existences of *time* and those of *space* and come to *know what time and space are*.

Travel with me in your imagination, if you will, into the structive levelate, into the depths of Protoplanum Physicus. See filling the protoplane the three physical foundates: Focalum Physicus, the pattern of all physical reality; Difflium Physicus, the physical organizing influence; and Multium Physicus, the featureless substantiality of the physical universe.

As you and I drift gazing upon the primordial physicomultiate, a realization strikes us. This softly heaving sea *is* the earth we inhabit, the stars in the firmament, the circling galaxies, every person we have ever known or ever will know, every thing we have ever seen or ever will see. All of those things are somehow this sparkling responsiveness as it is patterned by the radiant focalate associated with it.

Since our universe is an enstructuration within Multium Physicus, also known as Multocontinuum Physicus, then to you and me, the homogeneous, fondatal stuff of Multocontinuum Physicus *is* the physical continuum. Also, to you and me and to any being of structivity, *space* is charged, patternated

space, a *multocontinuum*—not the identically named segmentive morphate.

The four statums of structivity are individual universe chambers in infinity. Each realizes within its own morphates of space, charge, transit, and continuum. From these, each statum derives its laws, relationships, and properties.

The emulative levelate is our home, the place of all of our experience with reality. We begin our exploration of space and time, therefore, in the universum emulus—more specifically, in the *physical dimension* of the emulative statum, with which we have the most objective experience.

Each statum is unique; consequently, what we refer to as *space* and *time*, as we experience them in the emulouniverse, do not exist in the extra-emulative universes. We might refer to *ordinative time* and *ordinative space*, or *exemplative time and exemplative space*, but those are just interstatal analogies. The unqualified terms, *time* and *space*, refer to *emulative time* and *emulative space*.

It is easy to understand that *time* is not a literal, or direct, reality, but is just a word for *motion*; for were one hypothetically to stop all motion at all levelates everywhere, then restart it, *time would have stopped*, simply because *motion had stopped*.

Summon up in your mind, if you will, the image of a fan, whose spinning blades lose their form and spread out into a blurred disk. Is the indistinct circle beating the air *real*? To answer that question, one must first address the deeper question, *what is reality*?

You and I have considered a reality test in which something that interacts with a reality is, itself, real. Were one to *touch* the puzzling disk, it would react. Its *behavior* would in some ways be that of a *disk at rest* and in some ways that of a *moving fan blade*.

Positionally speaking, the reality in question would cover the area of the apparently motionless disk. One could *contact* it at any place on the disk. *Kinetically speaking*, it would act at any of those localities as if it were a moving fan blade, encountering one's hand with a *cutting force*.

The fan disk, a syrupy mix of matter and motion, is *located* as if it were a solid; but it *behaves* as if it occupies an *intermediate estate* between that of a *stationary overate* and a *moving partate*. The *overate* attribute, *position*, is a *relationship*, experienced on a *colevelate* basis with the observer. The *partate* attribute, *cuttingness*, is perceived as a *property*, experienced as existing on a *partateward* levelate from the observer and disk.

Not only the fan disk but all objects in space and time are syrupy structurates of motion, embodying the same composite characteristics of *static overate* and *dynamic partate*. This mixed estate, which is the medium of the existence of all objects in Statum Emulus, is called *duomotionalism*. The *overate* attributes of time-space objects, or duomotional objects, are referred to as *ovramotionality* and are always *relationships*. The *partate* attributes, called *partramotionality*, are always *properties*.

Tiny, speeding electrons weave submicroscopic contrails into phantom surfaces: duomotional atomic spheres. Vibrant *structurates of motion* act and interact through properties, relationships, and laws *imparted by movement*. Overateward and overateward the reality weave climbs, each levelate the duomotional containment of inhering, *motionally summoned realities* which become *progressively more relative*. Through it all the primalate elementary particles speed, constantly revalidating their overateward finalates.

3.2. Motion

Motion is a change in relationship between the *objates* of a

multocontinuum; therefore, it involves both *continuum* and *patternate*, which together constitute a *multocontinuum*.

Picture, if you will, an old-fashioned marquee, consisting of a darkened background and electric light bulbs, across whose dotted face slide the luminous words of a news broadcast. Visualize the bulbs to be small enough and numerous enough that they can light up in localized groups to create pictures. The *lit* bulbs correspond to a *charge field*. The area of the marquee that is not lit bulbs—that is, the *composite of marquee background and unlit bulbs*, referred to as *background*—is an *uncharged space field*.

Thus far you and I have not established any *relationship* between the lit bulbs and the background. Let us visualize them in a *common frame of reference*. Any given element of this common reference system *must* contain either a *lit bulb* or a *background element* but *cannot contain both simultaneously*. The lit bulbs and background, interacting in this manner, are *charged space: a continuum*.

Now let us establish the *nature* of the *reference system*. We visualize it to be a *rectangular coordinate system* in which the lit bulbs can be positioned at *discrete locations in a predetermined rectangular array*. The rectangular array is the *patternate* which, together with the combined background-lit bulb *impressate*, or continuum, constitutes a *multocontinuum*, capable of holding *objects*. Within this *multocontinuum* of lit bulbs and background, interrelated in a *mutually exclusive framework of metricity*, localized aggregates of lit bulbs constitute *objects*.

You and I observe that were the rectangular patternate to be changed, then the image viewed in the same lit bulbs—that is, the *object*—*would change*.

The changing relationship *between objects* or, stated differently,

between an object and its containing multocontinuum, or, stated yet differently, between the constituent factors of a multocontinuum—continuum and patternate—is motion. An object pictured on the marquee can be considered to move by virtue of the patternate (the rectangle) changing or because of lights changing their state between on and off, which is equivalent to switching a given location between a charge element (lit bulb) and a space element (background).

As you and I contemplate this, we perceive that something *like* motion, a *primalate* of motion, can be considered to exist either in a *continuum* or in a *patternate*. This kind of motion—more correctly, *pre-motion*—is denominated *protomotion*. Motion is a combination of: (1) *change in a continuum*, called *continuumal protomotion*, and (2) *change in a patternate*, called *patternal protomotion*. Motion is the *total resultant* of its *primal protomotions*.

Let us adjust this analogy to fit our *time-space*, or *emulative*, universe, where objects are *enstructurated motion*. Imagine that the lit bulbs are illuminated only *one at a time*, in sequence, the whole sequence being repeated indefinitely. Conceptually require the single dot of light to move from one bulb to another *fast enough* that the *eye cannot follow it*, the *entire picture* appearing to shine *as a whole* out of the marquee. Now visualize the luminous picture, *summoned from motion*, to itself *move across the marquee* as a result of subtle shifts in the dancing point of light. Through this adjusted analogy, we perceive *motion* as *objects*. And you and I suddenly realize that the difference between an *object* (which is *internal motion*) and the *motion of an object* (which is *external motion*) is a matter of the relative speed of the two motions (in the *deeper* sense, there *is* only one motion). In this fact we discover that the speed of an object through space (*external motion*) can never exceed or even equal the speed of the motion that *is* that object

(*internal motion*).

Motion, which is a change in relationship between the objates of a statal multocontinuum, is different in each statum, for each statal multocontinuum is a unique dynal mix of objates. Motion in the ordinative, exemplative, emulative, and advocative statum is referred to as *ordinomotion*, *exemplomotion*, *emulomotion*, and *advocomotion*, respectively.

3.3. Emulative Time

An *event* is a *quantity of motion* associated with a structurate's properties, relationships, or laws. In the smith's roaring furnace, a piece of steel turns red, an *event* at the *property* levelate. The metalworker transports the simmering steel to a relatively cool anvil, an event of *relationship* to the metal overate but an event of *law* to its partate atoms, which suddenly encounter a seemingly inexplicable force that slows them down.

Inherent motion is the thread that stitches the countless event sequences of reality into one patchwork sheet of temporality. The primordial motion of the emulophysical multocontinuum enstructurates into classes of organized matter whose members, because of the constancy of Multocontinuum Emulus, display consistentent, mutually comparable sequences of events in chemical, physiological, and other physical processes. The effect, equivalent to an all-encompassing flow of *unseen causation* resulting in *ceaseless change*, is *finite time*, or *quantitative time*, also known as *emulophysical*, or *emulative, time*, also *emulotime*.

The corresponding *concept* of quantitative time *conceptually fastens together* all sequences of events everywhere in terms of a standard sequence of events. Rising up out of this is a sort of *event front*, a *lateral connection across all serial sequences*, constituting an advancing, all-encompassing

wave of events. This *conception of the human mind*, the progressing, universal *now*, extends backward and forward into lateral ripples of the receding past and the approaching future.

Since *time* is a word for *motion*, then the motion that is *quantitative time* can be referred to as *quantitative motion*. Since *motion* is a change in relationship between the elements of a multocontinuum, which is the space perceived by beings who inhabit that multocontinuum, then *Multocontinuum Emulus*, in which you and I are enstructured, is *quantitative space*.

In addition to *events*, quantitative time also involves *intervals* (including *durations*). Every event of quantitative time possesses a beginning and an end, separated by a *duration* measured on a standard event ruler. The *end* of one event and the *beginning* of another are displaced by a temporal distance, an *interval* measured in standard events. Durations and intervals are, like events, *motion*. *Beings of quantitative time* possess an *event consciousness* and an *interval consciousness*, known together as *emulative consciousness* or *emuloconsciousness*, also *finite consciousness*, or *quantitative consciousness*.

The creative motion of the time flow primes the physical multocontinuum of the emulative statum as a constantly changing relationship between space, charge, impressate, and patternate, upon which the hand of an invisible flame shaper, creative process of space and time, labors. Space-spanning vortices of whirling charge, primalates of nebulae, spin in their containing (morphatal) spaces. This motion in the fabric of the multocontinuum evolves through accreting phases into substance: frozen flames of organized motion.

Accruing substance—patternated multocontinuum—at its every overation reflects structoplane-specific aspects of the time motions imparted

to its essence by the multocontinuum. As in all the structive statums, the direction of emulative finalation is one of overation: overation of the *total structurate* (solar system to nebula, for example), from the perspective of a *partate* of Multium Emulophysicus, or relative overation of the *levelate of enstructuration of its elements* (electronic structoplane to molecular structoplane, for example), from the point of view of the totality of Multium Emulophysicus. The whirling stuff of the emulomultocontinuum gathers, rearing itself up into emerging sculptures of massing form. Through electron, atom, and molecule, the ascent continues into the complex forms of planetary and solar structure and beyond, into the astronomical structurates of the emulophysical universe.

3.4. Ordinative Time

Drift with me in your imagination, if you will, down into Statum Ordinus, summation of all the ordinative dimensions. See, with vision quickened by imaginative concept, the stuff of the ordinostructive foundates: *supercontinuum* configured by *superpattern*. The ordinative protoate is totally morphatized from the *undiminished establissher inceptons*. Untouched by the attenuation of Articulum, the ordinative foundates arise *directly from the hand of Primalas*. Thus, the ordinofoundates are perfectly unified. No spontaneous change ripples their being—therefore, no inherent motion. Time does not touch them, hence their universes.

As our eyes probe deeper into the *realitums ordinus*, we perceive that, since all things ordinative are perfectly unified, there is, in the final analysis, *only one ordinative reality. All things ordinative are one*. The ordinative dimensionalities, though they theoretically exist separately from one another in Statum Ordinus, are really one reality. Ordinative spirit and ordinative

physic, for example are one.

As personalities, our great interest in the Reosic Unity—more specifically, the *Reoordinative Unity*—is in its implications concerning personality. One attribute of personality is *will*. *Will—volition*—is *freedom from causal precedent*. Volition originates in Primalas, the *self-caused cause*. Rising up the levelate ladder like sap through a plant stem, through the medium of Primalum-Vitalum, it blossoms in the *universum personalus*. A thrill runs through you and me as we perceive this action of Primalus *of his own infinite volition willing that his power of will be shared (qualitatively) with all personalities*.

What *volition* is to the universe from a persono-spiritual viewpoint, *pattern* is from a matero-physical orientation. Pattern only enters the universes from materiality. But it is from the personal, spiritual vantage that you and I gaze out at all things.

See how the nine ordinodimensions hang like a necklace of unique, gleaming gems around the ordinoreosphere. The absolute unity of Protoplanum Ordinostructus makes it impossible to differentiate between the ordinative dimensions. It is meaningless to search for the division between the volition that stirs the ordinative personality dimension to action and the responsiveness in the other dimensions. Like perfect partners in a cosmic dance, the ordinative reality that *chooses* the steps and that one which *follows* are indistinguishable from one another.

One way of stating the Reoordinative Unity in terms of the unity of will-manifesting personality with nonvolitional matter or nonvolitional spirit is to relate that *ordinative substance responds directly to ordinative volition* (where *substance* can be that of any dimension—*spirit* substance, for example). But suppose, hypothetically, that you and I were purely material

beings devoid of volition. We might then note, with equal accuracy, that *ordinative volition responds directly to ordinative substance*. Each observation embodies a particular perspective of the reality alignment known as the Reosic Unity.

No causal force *other than volition* exists in all the universes. Only through volition can stillness be urged into motion. Ordinophysical objects are composed of *stationary* partates. *Ordinophysic*, the ordinative physical substance, *contains no inherent motion*. *Motion* in the ordinophysical staturum is *volitional*. Since volition arises only from personality, then ordinophysical motion is injected into Statum Ordinophysicus by personality—*ordinative* personality.

See before us the realities of the ordinophysical. Timeless physical perfection meets our gaze in Statum Ordinophysicus at every organizational levelate. This is the pattern physical universe of all creation. Neither *time* nor *inherent motion* touch the shores of *universum ordinophysicus*. Because of the absence of universally inherent motion in the supercontinuum, the synergistic wave of time is here absent. *Sequence* has meaning in the ordinouniverse, but not *interval*.

Without the universal synchronism of separate sequences of events brought about by similarly shared inherent motion, sequences cannot be compared *quantitatively* with one another. Each individual sequence of ordinophysical events proceeds in its unfoldment independently, in a sense, of all others. *Time* as we know it does not exist in the ordinophysical universe. The qualitatively coherent, quantitatively unassociated sequences of ordinophysical events can be referred to as *qualitative time*, also *ordinophysical*, or *ordinative, time*, also as *ordinotime*, or *absolute time*; however, they are not *time*; they are other-statal *analogies* to time. The unqualified use of the word, *time*, *always* pertains to *emulotime*. There is *no*

time in the universum ordinophysicus.

Space as we know it does not exist in the ordinophysical universe. The qualitatively coherent, quantitatively unassociated, inherent-motion-free mixture of continuum and patternate known as *Multocontinuum Ordinophysicus* can be referred to as *qualitative space*, also *ordinophysical*, or *ordinative, space*, also as *ordinospace*, or *absolute space*—however, it is not *space*; it is an other-statal *analogy* to space. The unqualified use of the word, *space*, always pertains to *emulospace*. There is *no space* in the universum ordinophysicus.

Consciousness associated with ordinophysicality—that is, the consciousness possessed by *ordinophysical beings*—is qualitative *event* consciousness, with no quantitative *interval* consciousness. Two *ordinobeings* could meet each other on two successive occasions, in the interim one having experienced a large number of events and the other having experienced only a small number of events. Nothing would *inherently* have happened to either; neither internal changes of state nor aging due to internal inherent motion (an ordinative apple sitting on an ordinative windowsill in the universum ordinus would remain red and shiny forever unless some ordinobeing should will otherwise). No common basis would exist with which to establish a standard interval between their meetings. At the ordinative levelate, there is no consciousness of interval between adjacent sequential events—a condition that can be visualized as an *eternity existence*. Ordinophysicality is not a *place*. It is a *state of being*. The estate of spaceless, timeless, unified ordinality is referred to as *absoluteness*.

3.5. Exemplative Time

Ascend with me in thought, if you will, into Protoplanum Exemplus,

just finalateward of the ordinatium. Observe how dramatically conditions here differ from those in the ordinatium. As the nine dimensions exit the ordinatium and put on the cloak of exemplativity, they appear to *diverge* from one another. In apparent contradiction of the Reosic Unity, exemplative personality and exemplative physic do not appear to be *one*—neither do exemplative personality and exemplative spirit.

Fascinated, you and I observe that while the exemplofoundates are patternated in *superpattern*, as are the foundates of the ordinatium, they are continuumed in the *maincontinuum* instead of in the supercontinuum of Statum Ordinus. This, we discover, is the reason for the apparent absence of the *Unitum Reoexemplatus*. Since the exemplative maincontinuum is a diminishment removed from direct origination in the establishers, which are direct from the hand of Primalas, the Reosic Unity takes a *different form* in the exemplatium than in Statum Ordinus.

Within a statum, a reality, or *object*, is the combination of an objectizing pattern and a multocontinuum, which in turn is the combination of a continuum and a patternate. You and I, being *emulative* realities, patternated and continuumed in the *maindynam*, would perceive exemplative realities as if they were realitized in our dynam; that is, their *maindynal* component would be *perceptible* and *comprehensible* to us. To our sensibilities, however, their *superpatternated* component of being would be *imperceptible* and *incomprehensible*. Exemplative realities *transcend* the maindynam.

Suddenly we recall, from our studies of transcendence, that in order for a reality to *transcend* an estate, *some portion of its being must occupy that estate*—a specification that exmplorealities satisfy with respect to the maindynam. In the sense that one refers to *ordinative* realities as *absolute*, *exemplative* realities are called *transcendental*. Since the realitums exemplus

precede our emulative statum in the circle of the statums, they are, more specifically, *pre-transcendental*.

If the ordinative unity is described as *perfect*, the exemplative oneness can be said to be *perfectly imperfect*; that is, *perfect in some aspects* and *imperfect in others*.

Another way of stating the Exemplounitum Reosus is: *the superdynamal component of exemplative substance responds directly to the superdynamal component of exemplative volition and the maindynamal component of exemplative substance contains inherent motion*.

In the exemplatium, the tension toward the unqualified Reosic Unity causes the lower estate, the *maindynamal* exemplative component (the *mainreality*), to undergo change and move toward increasing unity. The mainreality—that is, in the case of exemplorealities, the *continuum*—realizes this change toward unity through the medium of *time*. The phenomenon in the exclusively *superdynamal* ordinative estate that corresponds to *time* is *sequence devoid of interval or inherent motion*. This is the time of *absolute existence*, which you and I know as *ordinotime*. In the *maindynamal* estate, time is *sequence accompanied by interval and inherent motion*. This is *time*—*maintime*, *unqualified time*, the time of *finite existence*, which you and I know as *emulotime*. In the conjoined superdynamal-maindynamal estate of exemplativity, time is a *nontime-maintime* mix, an articulated joining of *sequence devoid of interval or inherent motion* with *sequence accompanied by interval and inherent motion*.

The inherent-motion-free objate of the exemplative multocontinuum is the *superpatternate*, and the inherent-motion-containing objate is the *maincontinuum*. Thus, the objects of exemplativity are woven into the ceaseless motions within the maincontinuum by the motionless field elements

of the superpatternate.

To the observation of an emulative being of time and space, exemplative beings and the exemplative environment would be an enigma, a transcendent mix of heaven and earth. We would observe exemplative beings apparently occupying time and space, just as we do, seemingly subject to the limitations of time and space. But they would also seem to be guided by values above those of time and space. Their knowledge, perception, resolve, and decision-making would appear to be touched by the divine, echoing the universal unity.

The volition of exemplative beings would seem to us, as we tread the linear walkway of finite time, to be inexplicably in harmony with the Reosic Unity of all things, sometimes appearing to command the elements. Their personal development, as well as the impersonal laws and reactions of their realms, would appear, in part, to move through time—and, in part, mysteriously to proceed independently of time. And this, of course, is another way of describing *transcendence*. Their form of *space*, the mix of mainfield continuum and superfield patternate, linear along certain of its byways, with mysterious (to us) skips and bumps along the way, is *exemplative space*, also known as *exemplospace*, or *transcendative space*—more specifically, *pre-transcendative space*; that is, *transspace*, or *pretransspace*. Their form of *time*, the mix of ordinotime and emulotime—more correctly, of ordinomotion and emulomotion)—linear along certain of its byways, with mysterious (to us) skips and bumps along the way, is *exemplative time*, also known as *exemplotime*, or *transcendative time*—more specifically, *pre-transcendative time*; that is, *transtime*, or *pretranstime*.

As you and I gaze with new insight upon the realities of Statum Exemplus, we come to understand that the Exemplative Unity *is* visible, if one focuses one's vision to include *all* of this statum; that is, *through the*

entire breadth of all exemplodynums and through all exemplotime. The final result of endless change toward perfect unity is perfect unity.

3.6. Emulative Time and Advocative Time

Refreshed by this view of an intermediate heavenliness, you and I drift, in our imaginations, up into Statum Emulus, our statal home. As the foundates of the universes of emulativity come into our view, a brief feeling, almost of *sacredness*, touches us, and we recall the profound emotions described by the astronauts in connection with their first sight of the shining home of all of humanity, floating in the blackness, in a space that could fit between thumb and forefinger.

In entering Statum Emulus from the exemplatium, we have rotated another step around the statal wheel, diminishing our patternate from *superdynal patternate* to *mainpatternate*. Since both patternate and impressate in Statum Emulus are *maindynal*, diminished from the Primalas-born *superdynum*, the nine dimensionalities diverge from one another even more in the emulatum than they do in the exemplostatium. Emulative realities lie completely within the maindynum; no part of them is hidden from our maindynal sensibilities. Because of the mutual divergence of the emulodimensions, emulative personality does not appear to be one with any other emulative dimension. Thus, *emulative substance does not respond directly to emulative volition*.

In the emulatum, the tension toward the unqualified Reosic Unity causes both maindynal components—mainpatternate and mainimpressate—to undergo change and move toward increasing unity. This change realizes through the medium of *time*—the *emulative* time that you and I experience; that is, *sequence accompanied by interval and inherent motion*.

As in the exemplatium, the Reosic Unity in the emulatium manifests in a way that is perceivable only if one's view includes the *complete statum*—*the entire breadth of all emulodynams (the single maindynam)*—*through all emulotime*.

Let us rise one more rung, in our imaginings, up the levelate ladder, entering Statum Advocus, the final statum of structivity. The patternate here is, like that of the emulatium, *maindynal*. But the *advocative foundates* here, like the *ordinofoundates* of *Statum Ordinatus*, realize in the *supercontinuum*.

To your emulative eyes and mine, the realities of statum advocus resemble those of statum exemplus. They exist in a *superdynam-maindynam* mix, in this case the *superdynal* component being the *impressate* and the *maindynal* element being the *patternate*. This mix of dynams gathers the dimensions into closer apparent harmony in the advocatium than in the emulatium.

As is also the case concerning the realitums exemplus, *mainbeings* can perceive only the *maindynal* component of advocative realities: the *supercontinuumed* component of advocative reality is *imperceptible* and *incomprehensible* to them. Advocobeings *transcend* the maindynam. As are exemplative realities, advocative realities, also, are *transcendental*—more specifically, in the case of advocative realities, *post-transcendental*.

The Advocative Unity, like the Exemplative Unity, is *perfectly imperfect*. The Advocative Unity is expressed as follows: *the superdynal component of advocative substance responds directly to the superdynal component of advocative volition and the maindynal component of advocative substance contains inherent motion*.

The inherent-motion-free objate of the advocative multocontinuum is the *supercontinuum*, and the inherent-motion-containing objate is the

mainpatternate. Thus, the objects of advocativity are woven into the motionless field elements of the supercontinuum by ceaseless motions within the *mainpatternate*.

All that is said of *exemplospace* is also said of *advocospace*. All that is said of *exemplotime* is also said of *advocotime*. The superdynal component of Statum Advocus (the impressate) causes the *maindynal* component (the *patternate*) to realize change through *time* toward unity. Advocative time is a *nontime-maintime* mix, an articulated joining of *sequence devoid of interval or inherent motion* with *sequence accompanied by interval and inherent motion*.

Advocative beings, like *exemprobeings*, appear to our emulative eyes to be *maindynal realities*; but through their mysterious superdynal component, they transcend time and space; that is, they transcend *emulative time* and *emulative space*. *Advocative time* is *advocotime*, also known as *transcendent time*, or *transcended time*—more specifically, *post-transcendent time*, or *post-transcended time*; that is, *transtime*, or *posttranstime*.

The Advocative Unity is visible if one focuses one's vision to include *all* of Statum Advocus; that is, *through the entire breadth of all advocodynams* and *through all advocotime*.

3.7. The Significance of the Statums

Direct your gaze with me, if you will, up and down the four statums. Most primalateward, at the base of all structivity, lies the absolute universe of Statum Ordinatus—beginningless, endless, changeless. All motion here is volitional. *Time* never touches this place, which *always has been* and *always will be*.

Just finalateward of the absolute universe hovers Statum Exemplus.

From our perspective, the pre-transcendentals of this intermediate heaven are a *reaching maindynamward*, an *exemplification*, or demonstration, to the maindynam eyes of emulativity, of *what can be* in the superdynums of ordinativity. Thus the realities of the exemplatium link together the realitums ordinus and the realitums emulus and ever move closer, in their exemplative unity, to the ordinatium.

Next finalateward is our own statum, Statum Emulus, and its *finite realities, exclusively maindynal*. *Emulating* the realities of Statum Ordinus, Statum Emulus ever *rearranges* itself *toward* the *superdynam*, as the superdynam is demonstrated in the realities of the *exemplatium* through their *maindynal exemplative component*.

Immediately finalateward of the emulatium lies Statum Advocus, the experiential reach of the maindynam up toward the superdynal realities of ordinativity. From our emulative perspective, the post-transcendental realitums advocus are a *reaching superdynamward* that *advocates*, or demonstrates, to the maincontinuum eyes of emulativity, the uttermost limit of possible maindynal existence, lying just beyond the perfect unification of our status of evolving being—the *finite*. As emulative beings first look primalateward at the pre-transcendentals of Statum Exemplus, which, to their perception, precede them in time, then look finalateward at the post-transcendentals of Statum Advocus, which, to their perception, follow in time after their future attainment of perfect unification, they observe these two phases of reality as *one transcendental estate*, which both *precedes* and *follows* them, sometimes described as a reality *pre-echo*.

The next turn around the advocative in the cycle of the dynums is the ordinative estate of *undiluted superdynal existence*. Contemplating this, we realize that the three extra-ordinative statums, through the entire breadth of all of their dynums and through the singlatic summation of all of their mutual

time, comprise the *experiential* ordinative levelate of reality, the Extrareoordinative Unity. This is the reality complement of the *existential* ordinative levelate of reality, the *Reoordinative Unity*.

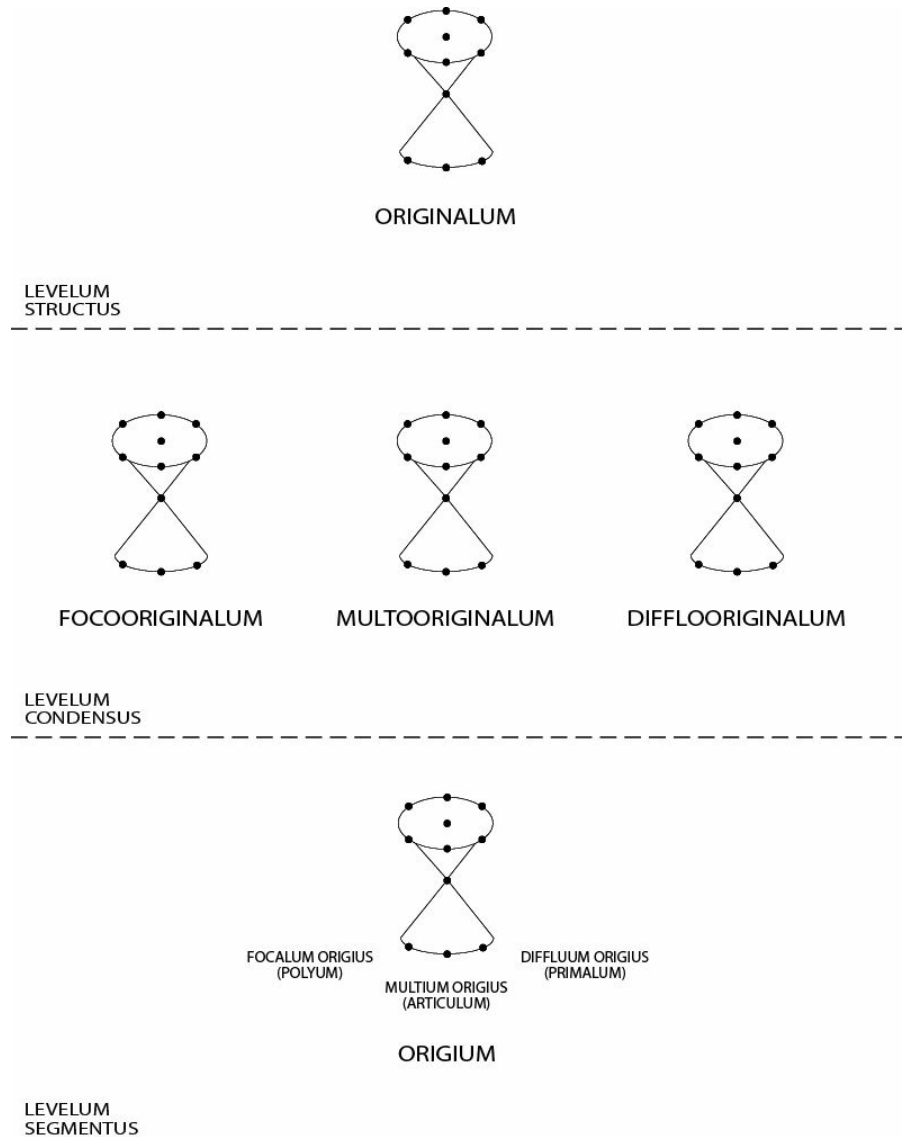


Figure 3.1. Originality

Suddenly the picture falls into place in our minds and we recognize the structure and operation of the infinite and eternal mechanism. The *realitums ordinus* ordain *what shall be* in the extraordinary universes, setting the

pattern, by virtue of their existential being, for *what shall experientialize*. And the *realitums extraordinus*, through the singlatic summation of their dynums and statum-specific time, *become* this reality in its experiential form, *realitizing*, in the variously maindynal-associated realms of extraordinative time and extraordinative space, as experiential reflections of the spaceless, timeless, existential *realitums ordinus*.

3.8. Originality

Travel back down the levelate ladder in concept with me, if you will, all the way to Levelum Segmentus, and enter Protoplanum Segmentus. Observe three prototons which are each a specific manifestation of *unity* over *diversity*. They are the *originons*. First is the monotron *Polyum*, the inceptive versotonic multessence, the inceptonic *periphate*, a *multiply constituted reality*. Second is the duotron, *articulum*, an *articulating of diverse realities*, the inceptonic versotonic *diffluessence-multessence*, the inceptive *reactate*. Third is the treotron, *Primalum*, the inceptive versotonic *focalescence-diffluessence-multessence*, the inceptive *structate*, the inceptonic presence of *Primalas*. The three originons entriatize in Protoplanum Segmentus as the protoate of *Origium*, the *Segmentive Originality Triate*.

Originality is the essence of *sourceness*, *becomingness*, *activatingness*. The prototons of *Origium* are *Polyum* as focalate, *Primalum* as diffuate, and *Articulum* as multiate, functioning in the role of *Focalum Origius*, *Diffluum Origius*, and *Multium Origius*, respectively.

The originality supermorphates include *Centrum Origius*, *Omnum Origius*, *Periphum Origius*, and *Interactum Origius* as *Superspatium Originalus* (originality superspace), *Supertransitum Originalus* (originality supertransit), *Superfortium Originalus* (originality supercharge), and

Supercontinuum Originalus (originality supercontinuum), respectively.

The three originality mainmorphates are: *Actum Origius* as *Mainspatium Originalus* (originality mainspace), *Reactum Origius* as *Mainfortium Originalus* (originality maincharge), and *Structum Origius* as *Maincontinuum Originalus* (maincharged originality mainspace, or the *originality maincontinuum*), respectively.

The four originality vertimorphates are: *Spatium Originalus*, with components *Superspatium Originalus* and *Mainspatium Originalus*; *Fortium Originalus*, with component fields *Superfortium Originalus* and *Mainfortium Originalus*; *Transitum Originalus*, a monofield consisting of *Supertransitum Originalus*; and *Continuum Originalus*, with components *Supercontinuum Originalus* and *Maincontinuum Originalus*.

The realities of Origium move finalateward through field-object triates in the condensium to produce the foundates for the three objectate triatal components of the *Structive Originality Triate, Originalum*, at the structive levelate. These field-object triates are all diffuate in *Transitum Originalus* and impressate in *Continuum Originalus*. The resulting fondatal originality objects and the patternate fields in the condensive triates of identity that create them are: first, *Focalum Originalus*, of origin in the field-object triate, *Focooriginalum*, whose patternate is *Spatium Originalus*; next, *Diffluum Originalus*, patternated by *Supertransitum Originalus* in the triate, *Difflooriginalum*; and finally, *Multium Originalus*, patternate in *Fortium Originalus* in the triate, *Multooriginalum*. The sum total of the realities of the *universum originalus* is denominated *Origos*.

Originality is not a primality, an aprimality, or an anprimality. It is not a dimension. More real even than *reality* as we could ever define it, it stands alone and is simply—*originality*.

3.9. Viton

Originality functions at every levelate of reality to create and uphold all things. Its component inceptons, in undiminished and diminished form, also find other function as components of all realities at all levelates in all cambriates—primality, aprimality, and anprimality—and their encompassed dimensions. Originality in the structive levelate is known as *Oron*. Through Primalum, Oron is the presence of Primalas—the Infinite.

Originality is unqualified unity; specifically, it is unqualified *unitence*. Originality is the path that unitence follows in penetrating into reality at all levelates.

Being unitence, Oron, to which levelates pose no barriers, exists and functions at all levelates. Originalum (and all other triates and elements of originality) can be referred to as *Oron*.

Thus, you and I perceive with awe, beside the interwoven presence of the primal elements of originality as they function in other roles in all things stands the pure manifestation of originality at every levelate, from *Origium* to *Originalum*. Originality is the presence of the Infinite, within whose hand all things exist.

Gazing, in our imaginations, at the realer-tnan-reality reality that we have presumed, in our human conceptual space, to refer to as *Oron*, you and I perceive with brilliant clarity that Oron—unitence—is the activating and upholding sap within the tree of all reality, great and small. Outside the realitizing touch of Oron is utterly—nothing. More accurately, outside is *not*. *Does not exist*.

This most primal of truths can be stated as the *universal reality criterion*, otherwise known as the *universal reality test*:

A candidate reality is real only if it is associated with, or interactive with, *Oron*; that is, if it is a derivative of *Oron*.

Rise with me in your imagination, if you will, into the structive levelate and enter Reoprotoplanum Ordinus. See the ordinoprimations, manifest in the nine dimensions, serene, changeless. Above them drift the exoordinoprimations, the non-ordinative striatates of the primations, in various phases of mutational unification. Our eyes search out the endless spark that must impel all of this static enstructuration and dynamic unification, and they settle on the ineffable presence of *Oron*.

Oron, as diffuate, reaches across the *interregnum primationus* to join together, into triates called *self-contained triates*, primalitic and anprimalitic ordinofoundates that share a common morphatic duoinceptron or pair of duoinceptrons. That prototon of a self-contained triate which is a *primality* functions as the *focalate*, while that which is an *anprimality* functions as the *multiate*. A self-contained triate that involves *spirital*, *mindal*, or *physical* realities is called a *person*, *integral*, or *material*, respectively, also a *personic triate*, *integralic triate*, or *materialic triate*, respectively.

Observe how Focalum Ordinopersonalus and Focalum Ordinospiritus are bound together by *Oron*, as diffuate, in a self-contained triate, a personic triate denominated *Vitonum*. In this triate, Focalum Ordinopersonalus functions as *Focalum Vitonus*, *Oron* functions as *Diffluum Vitonus*, and Focalum Ordinospiritus functions as *Multium Vitonus*. *Vitonum* is also referred to as *Viton*.

A *person* is a combined reality consisting of a personality and the *personality realities* subordinate to, and unified by, the personality. Focalum Ordinopersonalus directs the *Ordinative Personality Triate* and, as the focalate of *Vitonum*, directs *Multium Vitonus*, which is also Focalum

Ordinospiritus. Hence, Viton directs Ordinospiritum. Thus, the personality realities of Focalum Ordinopersonalus consist of Multium Ordinopersonalus and Ordinospiritum and even more—as you and I shall soon see.

As the focalate in the triate that establishes objectate personality, Viton’s personality, Focalum Ordinopersonalus, is the pattern personality of all ordinative and finalateward reality. A *personality*, it cannot be the *source* of personality—of *itself*. Oron—Primalas—is the source of personality, and of all other primalities and aprimalities.

The focalate contained within Vitonum’s multiate, subject to Viton’s personality functioning as Focalum Vitonus, is Focalum Ordinospiritus, the pattern spirit of all ordinative and finalateward reality. Viton’s personality is *not* this spirit pattern; it *controls* the pattern. Outside of and directive of all spirit, Viton’s personality, Focalum Ordinopersonalus, is the *source* of all spirit manifestations and laws, the source of the entire universe of spirit.

PRIMALON	PRIMALONIC TRIATON		
	FOCALATE	DIFFLUATE	MULTIATE
VITON	FOCALUM ORDINOPersonalus	ORON	FOCALUM ORDINOSpiritus
FORMON	FOCALUM ORDINOMaterialus	ORON	FOCALUM ORDINOPhysicus
MULTON	FOCALUM ORDINOIntegralus	ORON	FOCALUM ORDINOMindus

Figure 3.2. The Three Ordinative Primalons

APRIMALON	APRIMALONIC TRIATON		
	FOCALATE	DIFFLUATE	MULTIATE
VITENCE	FOCALUM ORDINOSPIRITUS	ORON	FOCALUM ORDINO APERSONALUS
FORMENCE	FOCALUM ORDINOPHYSICUS	ORON	FOCALUM ORDINO AMATERIALUS
MULTENCE	FOCALUM ORDINOMINDUS	ORON	FOCALUM ORDINO AINTEGRALUS

Figure 3.3. The Three Ordinate Aprimalons

Attributes of a person, unless specifically mentioned with respect to a *personality reality* of that person, refer to the *personality* itself. Viton's *spirit component*, *Focalum Ordinospiritus*, is the *pattern* of all spirit reality; but *Viton* is the *source* of all spirit reality.

Viton is *an ordinative person, the pattern personality of the universum personalus, and the source, upholder, and controller of the universe of spirit.*

As you and I drift gazing at Viton, we notice a trembling of our craft as it maintains our position in this exalted place. And the windows are cloudy, obscuring part of the view. The problem has to do with the material of which our vessel is built. The stuff of ordinary concepts, it cannot convey to our awareness, and in full power, the truth, beauty, and goodness of the realities that we are encountering. We shall observe this view once again, when our craft has been suitably outfitted.

3.10. Formon and Multon

Focalum Ordinomaterialus, Oron, and Focalum Ordinophysicus function as the focalate, diffluate, and multiате, respectively, of the self-

contained triate, *Formonum*. In this materialic triate, Focalum Ordinomaterialus functions as *Focalum Formonus*, Oron functions as *Diffluum Formonus*, and Focalum Ordinophysicus functions as *Multium Formonus*. In this material, Focalum Ordinomaterialus, already directive of the materiality dimension through the Ordinate Materiality Triate, becomes directive of the physical universe through being endowed with the control of Focalum Ordinophysicus, hence the Ordinate Physical Triate. Formonum is also referred to as *Formon*.

A material is a combined reality consisting of a materiality and the materiality realities subordinate to, and unified by, the materiality

Formon is an ordinative material, the pattern materiality of the universum materialus, and the source, upholder, and controller of the universe of physic.

Focalum Ordinointegralus, Oron, and Focalum Ordinomindus function as the focalate, diffuate, and multiate, respectively, of the self-contained triate, *Multonum*. In this integralic triate, Focalum Ordinointegralus functions as *Focalum Multonus*, Oron functions as *Diffluum Multonus*, and Focalum Ordinomindus functions as *Multium Multonus*. Multonum is also referred to as *Multon*.

Multon is an ordinative integral, the pattern integrality of the universum integralus, and the source, upholder, and controller of the universe of mind.

As you and I shall see later, there is more to Multon than is described in the above *triatal multonic definition*.

Viton, Formon, and Multon are known as the *Three Ordinate Primalons*.

3.11. The Ordinate Aprimalons

Oron, as diffuate, joins together, into triates called *other-contained triates*, aprimalitic and anprimalitic ordinofoundates that share a common morphatic monoinception or pair of monoinceptions. For these purposes, Polyum, the multiply constituted reality, is considered to be a pair of monoinceptions that are equivalent to the pair, Vitalum-Patternum. This follows from Polyum's ability in Minius, the Segmentive Mind Triate, to enfocalate the pair, *Latentum-Malleum*.

That prototon of an other-contained triate which is an *aprimality* functions as the *multiate*, while that which is an *anprimality* functions as the *focalate*. An other-contained triate that involves *spirital*, *mindal*, or *physical* realities is called an *aperson*, *aintegral*, or *amaterial*, respectively.

Observe how Ordinospiritus and Focalum Ordinoapersonalus are bound together by Oron, as diffuate, in an other-contained triate denominated *Vitenceum*. In this triate, Focalum Ordinospiritus functions as *Focalum Vitenceus*, Oron functions as *Difflium Vitenceus*, and Focalum Ordinoapersonalus functions as *Multium Vitenceus*. Vitenceum is also referred to as *Vitence*.

An *aperson* is a combined reality consisting of an apersonality and the *apersonality realities* directive of, and unified by, the apersonality. Focalum Ordinoapersonalus directs the Ordinate Apersonality Triate and, as the multiate of Focalum Vitenceus, is directed by Focalum Vitenceus, which is also Focalum Ordinospiritus. Hence, Viton, who directs Focalum Ordinospiritus, directs Vitenceum. Thus, the personality realities of Focalum Ordinoapersonalus consist not only of Multium Ordinoapersonalus and Ordinospiritum, but also of Vitence.

In a similar manner, *Formenceum*, an amaterial, or amaterialic triate,

and *Multenceum*, an aintegral, or aintegralic triate, also referred to as *Formence* and *Multence*, respectively, realize. Formenceum's protoate is Focalum Ordinophysicus acting as *Focalum Formenceus*, Oron acting as *Diffluum Formenceus*, and Focalum Ordinoamaterialus acting as *Multium Formenceus*. Multenceum's protoate is Focalum Ordinomindus acting as *Focalum Multenceus*, Oron acting as *Diffluum Multenceus*, and Focalum Ordinoaintegralus acting as *Multium Multenceus*.

Vitence is *an ordinative aperson, the pattern apersonality of the universum apersonalus, and the potential and reactivity of personal and spirital reality.*

Formence is *an ordinative amaterial, the pattern amateriality of the universum amaterialus, and the potential and reactivity of material and physical reality.*

Multence is *an ordinative aintegral, the pattern aintegrality of the universum aintegralus, and the potential and reactivity of integral and mindal reality.*

Vitence, Formence, and Multence are known as the *Three Ordinative Aprimalons*.

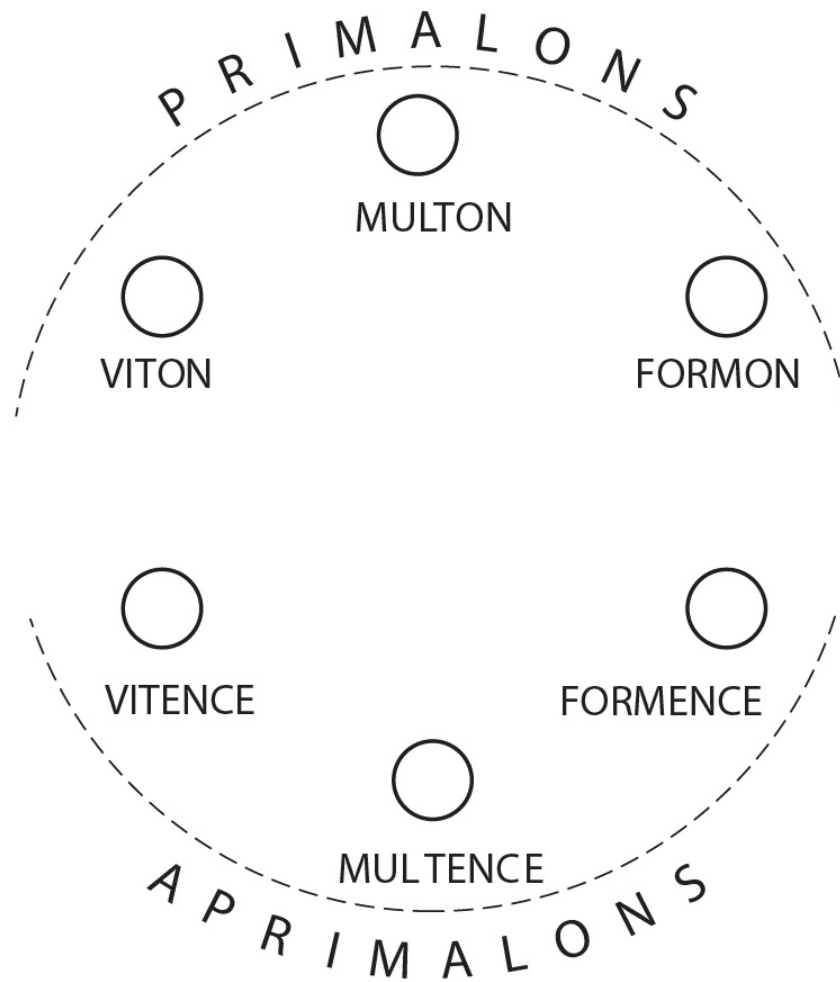


Figure 3.4. The Six Ordinative Unalons

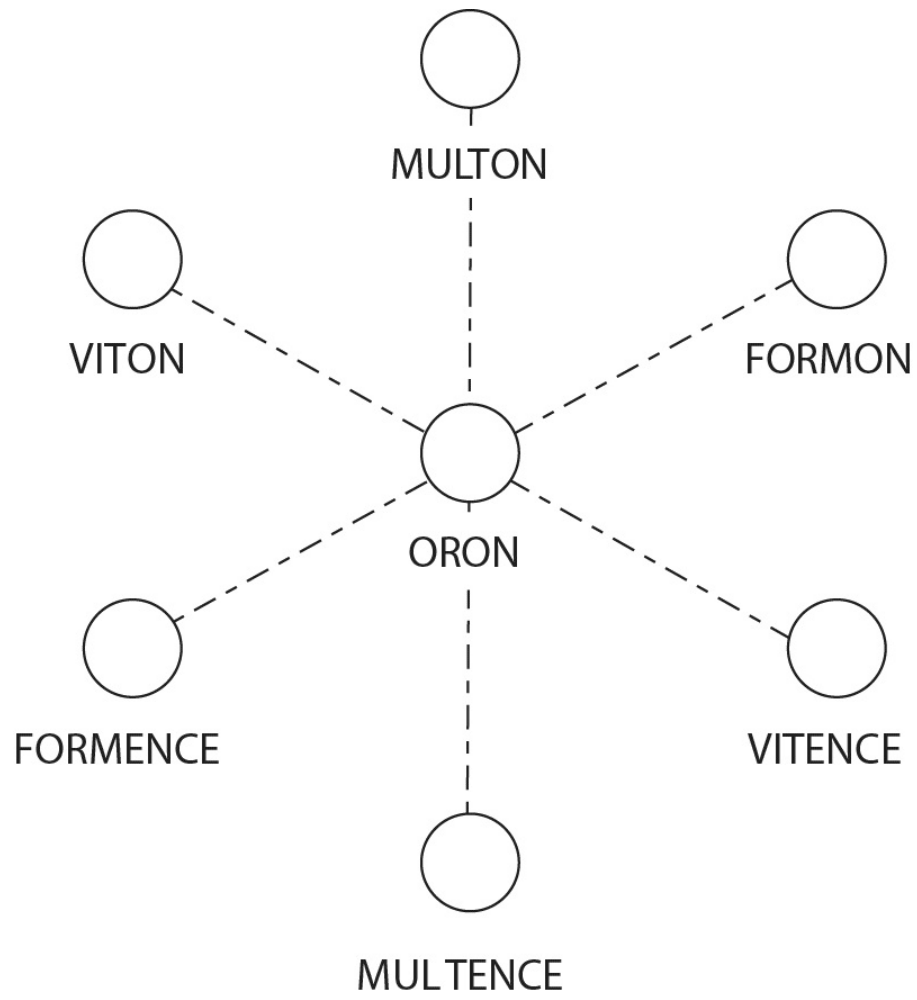


Figure 3.5. The Seven Ordinate Infinities

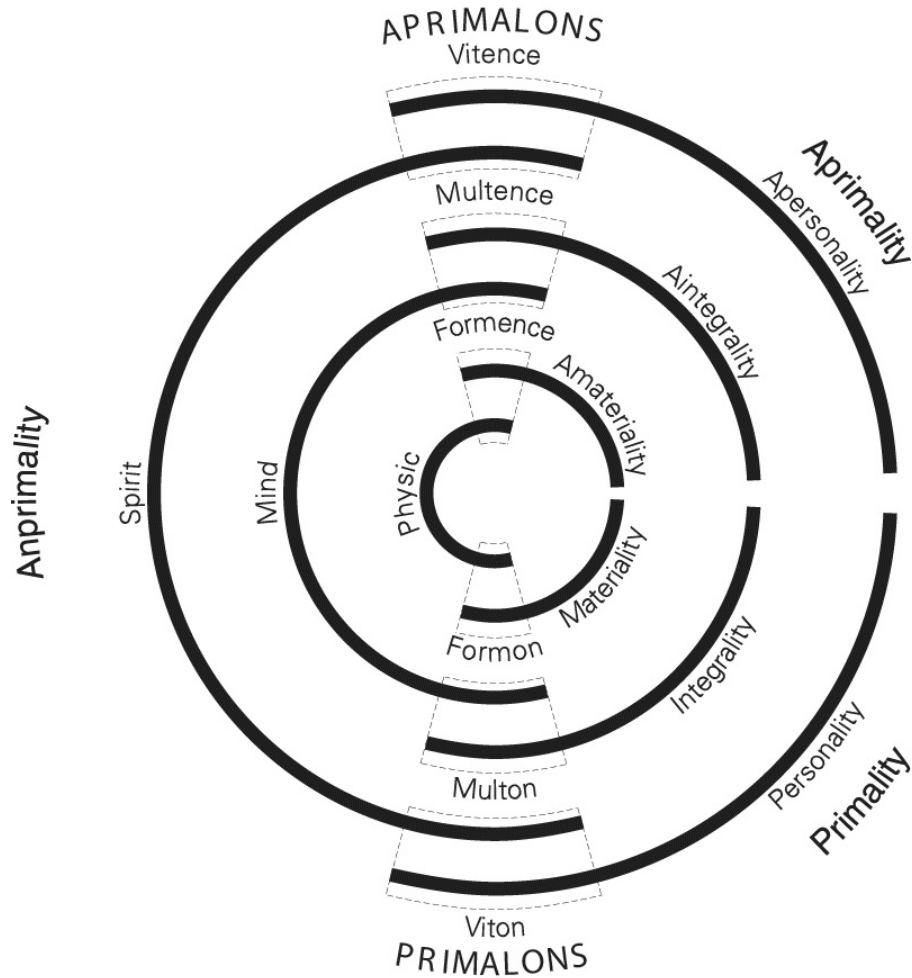


Figure 3.6. The Unalonic Helix

3.12. Infinitum

The Three Ordinate Primalons and the Three Ordinate Aprimalons are known as the *Six Ordinate Unalons*. Oron plus the Six Ordinate Unalons are the *Seven Ordinate Infinitons*, also known as the *Seven Ordinate Realitizers*. Each of the Six Ordinate Unalons is a triate which—since its every prototon is either a boundless foundate or a boundless originality—is, itself, boundless. Oron, too, is boundless. Therefore, none of the Seven Ordinate Infinitons is perceivable by other than infinite beings—others of the Seven Ordinate Infinitons.

The inceptons are primalates of the Seven Ordinate Realitizers. From a position finalateward of the Seven Ordinate Realitizers, each incepton is unperceivable as itself, being viewable only as a corresponding finalateward Ordinate Realitizer. This phenomenon of incepton-infinity equivalence is referred to as the *incepton-infinity link*, in which each incepton is perceived as a corresponding Ordinate Realitizer.

Visualize, if you will, among the Seven Ordinate Realitizers, Viton. Fasten your inner gaze upon Viton's multiate, Focalum Ordinospiritus, which is also the focalate of the ordinate structive triate, Ordinospiritus. Following the rarefying thread of spirit reality primalateward from Focalum Ordinospiritus, you and I arrive at the first stirrings of spirit, the segmentive triate Sprium, whose prototons are Vitalum, Articulum, Latentum as focalate, diffuate, and multiate, respectively. Since Vitalum as focalate directs this triate, birthplace of spirit, then Viton, the ordinate controller of spirit, *is* the ordinate presence of Vitalum in its role as controller of spirit. Vitalum, as focalate, is the protoessence, in this triate, of spirit space—hence is the immediate primalate of spirital space. Thus, you and I realize, Viton, as the ordinate presence of Vitalum, is, like Vitalum, the source of *spirital space*, the containment of all spirit reality.

The equivalency of Viton to Vitalum by means of the incepton-infinity link is more than just *perception*. As the focalate of Ordinospiritus, Viton commands Multum Ordinospiritus, which is also Multocontinuum Ordinospiritus. This control, which causes Multocontinuum Ordinospiritus to enstructurate in progressive levels, is a control of the constituent *charge elements* of the spirital ordinomultocontinuum; that is, of the incepton, *Latentum*—a role theoretically reserved for the incepton, *Vitalum*, which is the source of the morphatal *superspace of the spirit dimension*.

Viton is yet more. A *personality*, for example. Viton's focalate is

Focalum Ordinopersonalus, which is a finalate of the segmentive triate Persium, whose prototons are Primalum, Articulum, Latentum as focalate, diffuate, and multiate, respectively. Through this line of ascent, by means of the *inception-infinity link*, Viton is the ordinative presence of Primalas *as personality*.

Similarly, Formon is the immediate primalate of physical space, the ordinative presence of *Patternum*, and the ordinative presence of Primalas *as materiality*. And Multon is mindal space, the ordinative presence of *Polyum*, and the ordinative presence of Primalas *as integrality*.

Vitence has as its focalate Focalum Ordinospiritus, which is the multiate of Viton and hence is subservient to Viton. Thus Vitence is reactive to the direction of Viton. Since Viton is the ordinative manifestation of Vitalum, and since Vitalum as focalate directs Latentum in the segmentive triate Spirium, then Vitence, directed by Viton in the ordinative levelate, functions as the ordinative projection of Latentum. Since Latentum is the immediate primalate of spirit charge, then so, also, is Vitence.

In its role of waiting upon the direction of Viton, source and upholder of spirit, Vitence is *potential spirit*. Additionally, since its multiate is Focalum Ordinoamaterialus, a finalate of the segmentive triate, Apersium, whose multiate, in turn, is Primalum—and since Vitence's function lies in *reactivity*, a *multiatal* attribute—Vitence is the ordinative presence of Primalas *as apersonality*. Similarly, Formence is the ordinative projection of *Malleum*, as well as being *physical charge*, *potential physic*, and the ordinative presence of Primalas *as amateriality*. Multence is the ordinative projection of Articulum, as well as being the immediate primalate of mindal charge, *potential mind*, and the ordinative presence of Primalas *as aintegrality*.

As you and I ponder these relationships of infinity, we turn the eyes of our imagination toward Oron, the ordinative projection of Primalum. Oron is the *upholder* of each of the unalons. The source and upholder of primality, Oron is at least a primalon, but more. The source and upholder of aprimality, Oron is at least an aprimalon, but more. The source and upholder of unality, Oron is at least a unalon, but more.

The source and upholder of personality, Oron is at least a person, but more. The source and upholder of materiality, Oron is at least a material, but more. The source and upholder of integrality, Oron is at least an integral, but more. And so with the remaining dimensions and their ordinative unalons, the *aprimals*. Oron is the source, upholder, and prereality of the realities which they all constitute and, through them, of all things.

Some unalons are realized at levelates more primalateward or finalateward than others. The respective continuums in which Multon and Multence realize involve *compound charge* and *compound space*, respectively, woven at a more finalateward levelate than the charge and space of the other unalons. Oron, however, *The Original Reality*, able to function at all levelates, enters into an individual unitent biunity with each of the Six Ordinate Unalons, binding the collection of biunities into a sexto-biunity, named *Infinitem*, or *The Infinite Sexto-Biunity*, in which Oron is the sexto-prototon.

In the Oron-Viton unitent co-biunity, named *Persospiritum*, within *Infinitem*, the prototonic unialities are *personality* (supplied by Oron) and *spirit* (supplied by Viton). In the Oron-Formon unitent co-biunity within *Infinitem*, named *Materophysicum*, the prototonic unialities are *materiality* (supplied by Oron) and *physic* (supplied by Formon). *Persospiritum* and *Materophysicum* can also be viewed as two co-biunities in a unitent duo-biunity, named *Anprimalum*, which is a partate of *Infinitem*.

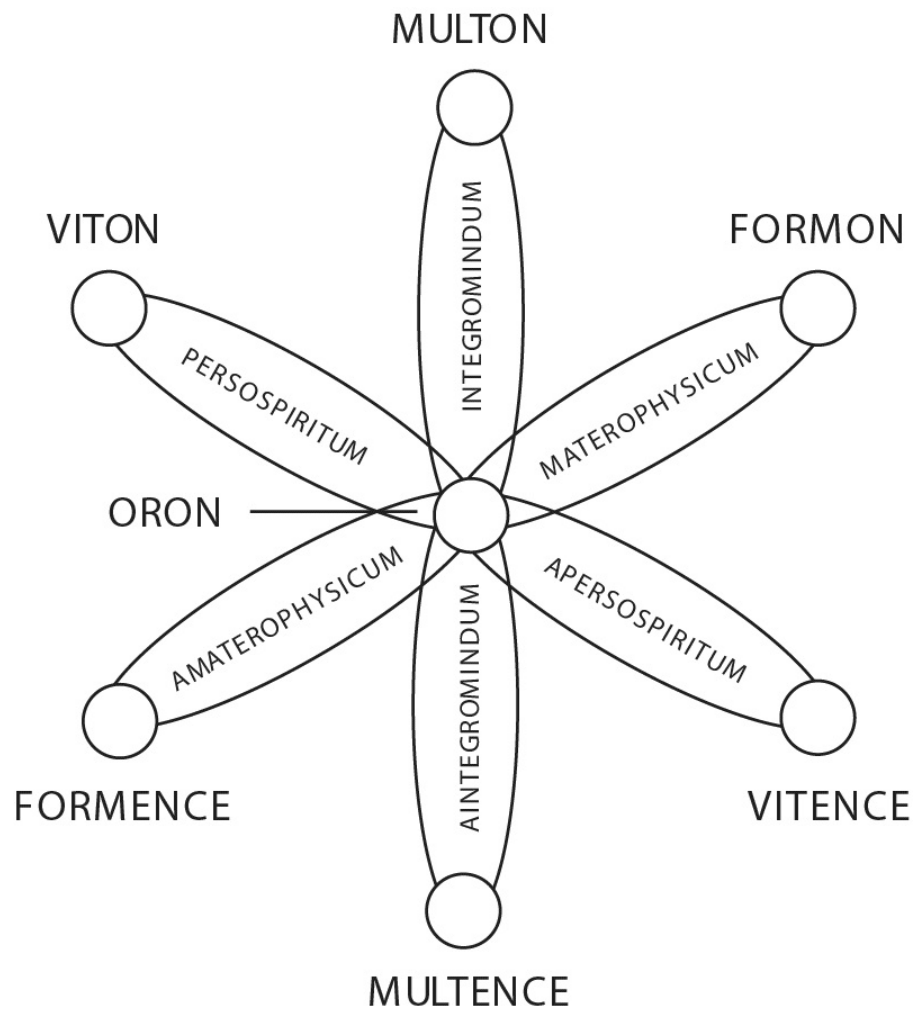


Figure 3.7. Infinitum (Co-Biunital Portrayal)

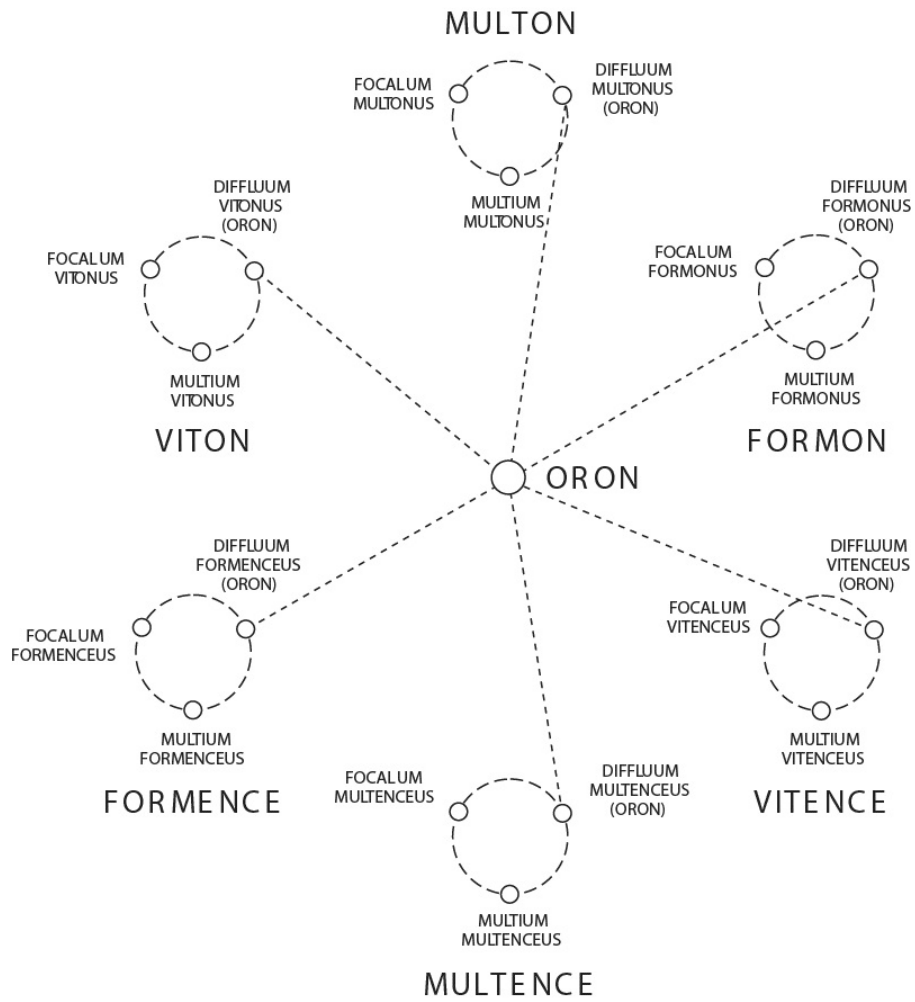


Figure 3.8. Infinitum (Details)

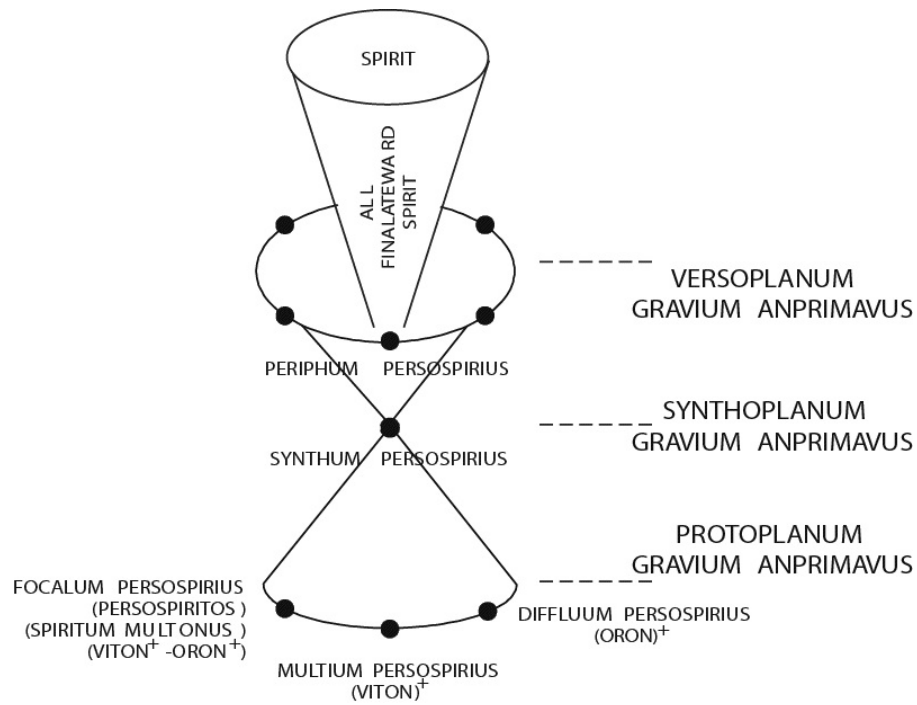


Figure 3.9. Persospirium

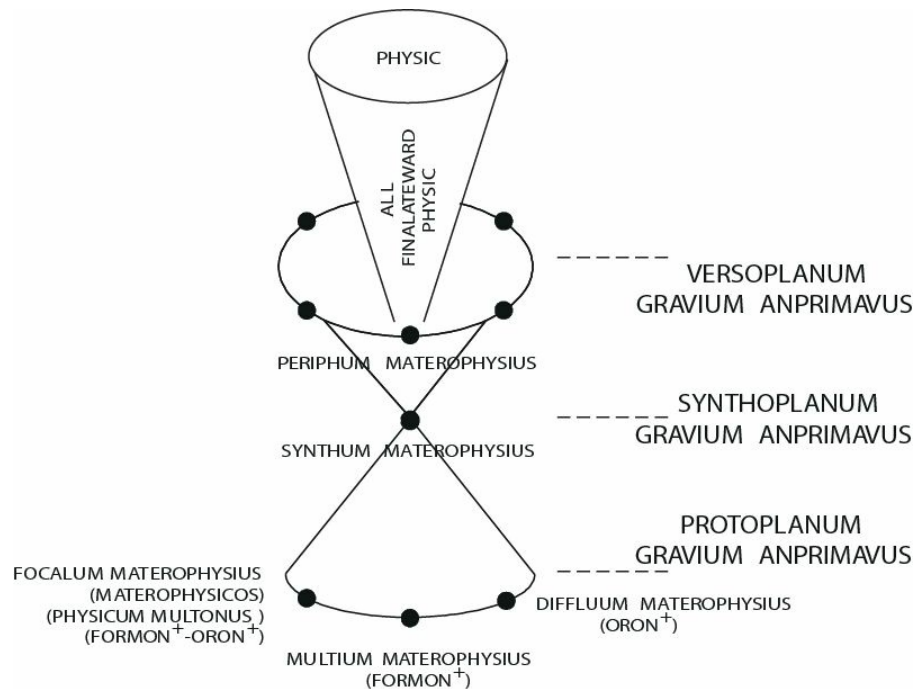


Figure 3.10. Matereophysium

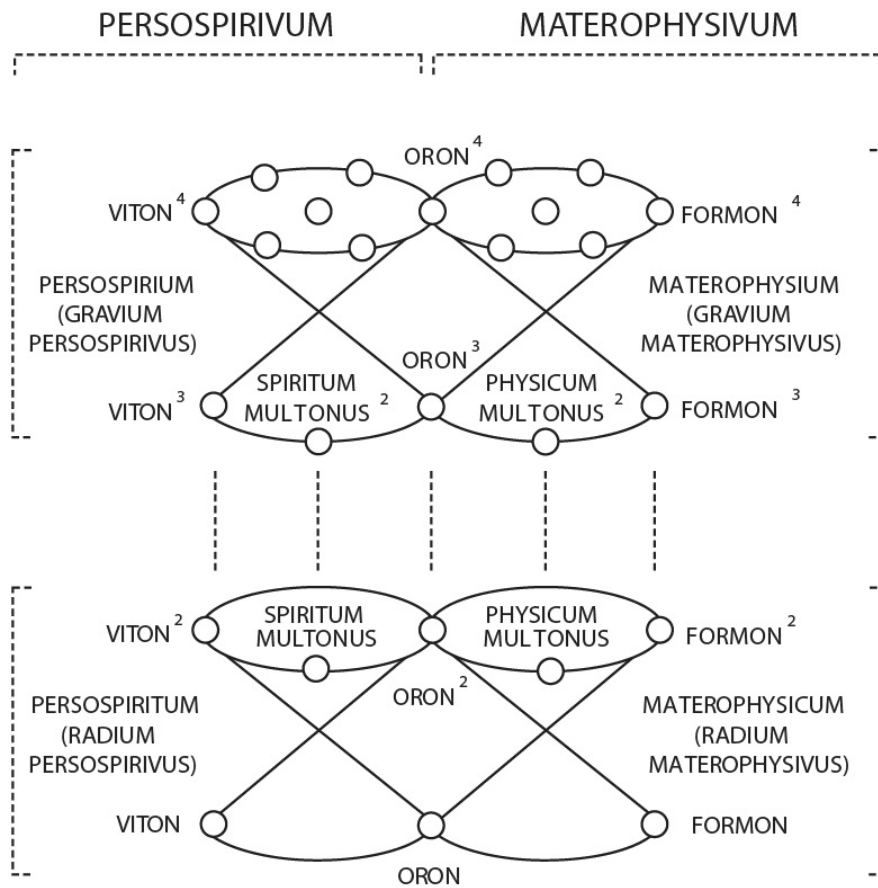


Figure 3.11. Anprimavum (Co-Biunital Portrayal)

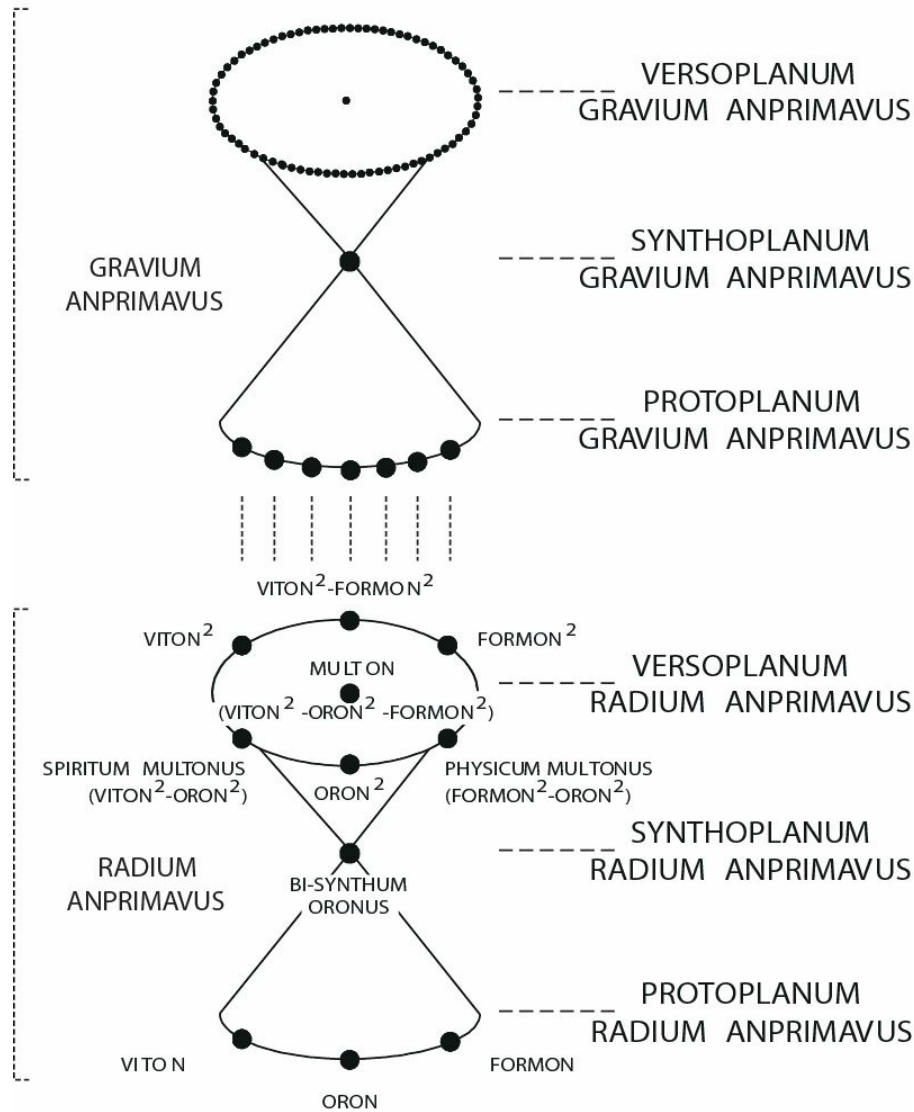


Figure 3.12. Anprimavum (Bi-Synthal Triunital Portrayal)

As you and I ponder the complex relationships within Infinitum, we notice that the dimensionalities that the two uni-prototons (non-Oronic prototons) in Anprimavum—that is, Viton and Formon—control are those whose fortialities are submissive to Polyum in the creation of: (1) the *mind dimension*, which is controlled by Multon, and (2) the dimension of *integrality*. *Viton* controls *spirit* and *Formon* controls *physic*. From this, you and I see that although Viton, Formon, and Multon are all *infinitions*, Viton

and Formon are realized at a levelate *primalateward* of Multon and are *primalates* of Multon.

The unitent co-biunity in Infinitum whose respective uni-prototon is Viton, Formon, Multon, Vitence, Formence, and Multence is named *Persospiritum*, *Materophysicum*, *Integromindum*, *Apersospiritum*, *Amaterophysicum*, and *Aintegromindum*, respectively. The Oronic and non-Oronic contribution to the respective co-biunity is: *personality* and *spirit*; *materiality* and *physic*; *integrality* and *mind*; *apersonality* and *spirit*; *amateriality* and *physic*; and *aintegrality* and *mind*, respectively.

3.13. Infinivum

As you and I drift gazing at the incomprehensible reality of Infinitum, we become aware of the variegated unity within its depths. *Persospiritum*, a unitent biunity, is the radium of a trinitivity, as also is *Materophysicum*. The trinitivity that is radiumic in *Persospiritum* and that which is radiumic in *Materophysicum* is called *Persospirivum* and *Materophysivum*, respectively. In their radiumic roles, *Persospiritum* and *Materophysicum* are called *Radium Persospirivus* and *Radium Materophysivus*, respectively. *Radium Persospirivus* and *Radium Materophysivus* share Oron as a prototon, hence are a duo-biunity, named *Radium Anprimavum*, duo-prototonic in Oron.

The gravium in *Persospirivum* and that in *Materophysivum* are called *Gravium Persospirivus* and *Gravium Materophysivus*, respectively, also *Persospirium* and *Materophysium*, respectively. *Gravium Persospirivus* and *Gravium Materophysivus* share the versotonic monotronic projection of Oron impressed into a prototonic role as a prototon, which thus is a duo-prototon and identifies them as a duo-biunity, denominated *Gravium Anprimavum*. From the above, you and I see that *Persospirivum* and *Materophysivum*

constitute a duo-trinitivity. This duo-trinitivity is named *Anprimavum*.

The variegated relationships bonding together different combinations of infinitons in Infinivum result in a finalateward blurring of functional (not constitutional) dimensionality, through a phenomenon demoninated *influality*. In an influalital relationship between two realities, one of the realities, termed a *precedate*, which is *not* in the direct line of ascent (any triate of identity) of the other reality, termed an *antecedate*, influences the emergence and enstructuration of the antecedate.

Mulling over the Infinitumal unity and its sub-Infinitumal components, you and I come to the sudden understanding that it is the trinitivities *Persospirivum* and *Materophysivum* that give over the control of spirit charge, *Latentum*, and physical charge, *Malleum*, respectively, to Polyum in the segmentive levelate, enabling this multiply constituted reality to function as the focalate in the segmentive triate, *Minium*, the ancestor of *mind*. This is accomplished by Viton and Formon, who, through the incepton-infiniton link, control spirit charge and physical charge, respectively. Under the bi-synthotonic influence of Oron in the duo-biunity, Anprimalum, Viton and Formon weave together *Latentum*, the charge of *spirit*, and *Malleum*, the charge of *Physic*, into the composite *Latentum-Physic* ovracharge of the universe of *mind*. It is this ovracharge, conjointly primalate in Viton and Formon, in which Multon—hence all mind and integral—realitizes. Thus, although Viton, Formon, and Multon are all prototons in the Infinite Sexto-Biunity, Viton and Formon are primalates of Multon.

Observe, if you will, the gravium, Gravium Persospirivus, within the co-trinitivity, Persospirivum, of the unitent duo-trinitivity, Anprimavum. This is the unitent triunity, *Persospirium*, in whose protoplane the persono-spiritual aspect of Multon—that is, the duo-duotronic projection, in the co-trinitivity, of the duo-bisynthal treotron of the duo-trinitivity—conipotizes. This

conipotate, endowed by Viton with the spirit of infinity and by Oron with an infinite personality, is invested by Viton with the control of all spirit realities finalateward of Viton except those administered by the versotonic monotronic projection of Viton. This infinite spirit personality is referred to as *Persospiritos*, also as *Spiritum Multonus*.

Similarly, observe, if you will, the gravium, Gravium Materophysivus, within the co-trinitivity, Materophysivum, of Anprimavum. This is the unitent triunity, *Materophysium*, in whose protoplane the matero-physical aspect of Multon—that is, the duo-duotronic projection, in the co-trinitivity, of the duo-bisynthal treotron of the duo-trinitivity—conipotizes. This conipotate, endowed by Formon with the physic of infinity and by Oron with an infinite materiality, is invested by Formon with the control of all physical realities finalateward of Formon except those administered by the versotonic monotronic projection of Formon. This infinite physic materiality is referred to as *Materophysicos*, also as *Physicum Multonus*.

Multon is the duo-bisynthal treotron of the duo-trinitivity, Anprimavum, and, being a duo-bisynthal treotron, is not perceivable in fullness within the reference frame of either co-trinitivity within Anprimavum. Persospiritos and Materophysicos are two aspects of this single reality, *Multon*. They are the duo-duotronic projections, in the graviums of co-trinitivities, of the single duo-bisynthal treotron of the encompassing duo-trinitivity. These duo-duotronic factors-of-being of Multon are in addition to Multon's role in the universe of integral and mind. It is in this graviumic prototonic levelate of the duo-trinitivity, Anprimavum, that the Multon that you and I have perviously known in its triatal definition realizes: at the levelate where physic and spirit are interwoven to produce integral and mind.

As you and I look with awe upon the universe presence of Multon, who to all eyes finalateward of the infinitonal duvons is the hand of the Infinite,

we realize that we must expand our previous, *trial* description of Multon to the following *duo-trinitivistic* Multonic definition:

Multon is *an ordinative person, material, and integral, the spirit of infinity, the physic of infinity, the pattern integrality of the universum integralus, the source, upholder, and controller of the universe of mind, and, under the primalateness of Viton and Formon, the controller of the universes of spirit and physic, respectively.*

3.14. The Cycle of Creation

Two realities can interact only if they occupy either the same statum or statums adjacent to each other in the interstatal cycle, for a shared continuum or a shared pattern is the medium of reality interaction. From this, you and I see that emulative and ordinative realities do not directly interact with each other.

Observe, if you will, the realities of the exemplative levelate, just primalateward of Statum Ordinus. Both ordinorealities and exemplorealties are patternated in *superpattern*; therefore, to a degree, each can interact with the other. Similarly, realities of Statum Exemplus and Statum Emulus, both continuumed in *maincontinuum*, can affect each other. Emulative and advocative realities, both patternated in *mainpattern*, can interact. And advocative and ordinative realities, both *supercontinuummed*, can interact.

You and I have witnessed the realitization of the Seven Ordinate Realitizers, the Infinite Sexto-Biunity, and Infinivum, sparked into being and upheld by Oron, the everywhere presence of the Infinite. The extraordinative statums would forever have remained unqualifiedly quiescent and eventless were it not for the Seven Ordinate Realitizers. These reality activators, each enstructurated from multiple total dimensions, cause enstructurations within

Multium Ordinatus to occur, which aggregate up from Continuum Ordinatus to become mechanisms and beings of the ordinative universes.

Some ordinobeings are realitized in such a way as to be able to influence exemplative beings across the chasm of *super-to-main continuum* existence through the vessel of shared *superpatterns*. These finalateward-statum-activating ordinobeings are called *ordinocreators*, and they influence the exemplobeings through shared superpatterns, causing motion in Multocontinuum Exemplus through the vessel of *patternal protomotion*. Thus *realitums exemplus* take on the form of *pattern ordinative realities* under the influence of ordinocreators, whose acts of creation are really acts of transstatumal realitization, or *transstatumivity*, which equivalates to *reality maturation and directionization*. (And thus, through the Reosic Unity, each Ordinate Realitizer, the source of the dimensional realities of its creation in Statum Ordinatus, is also the source of the corresponding dimensional realities in all statums.)

Some exemplative beings, called *exemplocreators*, are fashioned so as to be able, through their realitization in the *maincontinuum*, to contact the originally motionless maincontinuum objate of Continuum Emulus in such a way as to stir the elements of this finite continuum, through the vessel of *continuumal protomotion*, into motion, which remains forever as *inherent motion: time*. These maincontinuum-dwelling exemplobeings fashion the inherent motion that they project into the *maincontinuum* through their *maincontinuum* aspect in a way to make it compatible with *superpattern*, in which they are patternated.

Beings and mechanisms of the emulouniverse, just finalateward of Statum Exemplus, actualize, through the outworking of inherent motion in the *maincontinuum*, as *mainpatternated* realities. Exemplative beings, and even ordinobeings, labor, unseen by emulobeings, to influence the

emulobeings to fashion their own self-actualization, within the weave of the inherent motions of time and space, into segments of *maincontinuum* that are combined echoes of the *supercontinuum*—stirred to life in the supercontinuum compatibility imparted by the ordinocreators to the exemplocreators—and echoes of *superpattern*, which influenced the exemplocreators in their stirring of the motions of temporality into the maincontinuum. Those emulobeings who follow the transcendent path thus laid out for them function, through the mechanism of trans-estatism, at the *exemplative* and *ordinative* levelates of existence.

Some of these exalted emulobeings, referred to as *emulocreators*, work through the supercontinuum-compatible maincontinuum segments of their nativity to influence the development of advocative beings, who are developing in the *supercontinuum* as it is patternated with *mainpatterns*. The goal of advocobeings is to *reproduce in the supercontinuum* of their nativity the *superpatterns* that are compatible with the *mainpatterns* communicated to them by the emulocreators, who embody in their volitionally defined beings the *supercontinuumal* and *superpatternal* factors of existence communicated to them in turn by the activities of the exemplocreators.

The advocative beings who respond to such *superpattern-inducing work* by the emulocreators reach up toward ordinality, attempting to expand the *superpattern-compatible mainpatterns* they have actualized in their being into true *superpatterns*, thus penetrating into the *ordinative levelate of existence*. These *advococreators* experientialize the existential realities of the *ordinium*. Ordinocreators, exemplocreators, emulocreators, and advococreators are referred to as *statocreators*.

As the finalating weave of reality climbs the levelate ladder, it reaches across the cambriates. Through preceadatal bonds forged in the creative depths of Infinivum, the dimensionally separate infinitons become preceadates of

diverse finalateward reality as finalateward subinfinite creators and creatures follow spirit leading and employ mind to influence the emergence of material, mindal, and spirital structurates.

Four - The Chasm Conquered

4.1. Harmonates

IN the universum physicus, symmetry and compatibility of line, relationship of sound vibration, interaction of colored light frequencies, and other interjoining physicalities can be patterned in the sense-thrilling *physical* harmony called *beauty*. In the universe of spirit, consistency of values, elevated unity of motive, reality of unwavering service, and other consistent spiritualities are capable of integration into the soul-thrilling *spiritual* harmony perceived as *goodness*. In the universum mindus, logical consistency, factual correspondence, and intelligent conclusion respond in intellect-thrilling unification to the *mindal* harmony named *truth*.

Harmonies must be transdimensional across all dimensions or ring dull, becoming *relative* harmonies rather than *omniharmonies*. A work of art rendered in physical perfection but depicting an evil theme is not a manifestation of beauty. It embodies something else—clean line, balanced composition—but not *beauty*. It incorporates an element of spiritual or intellectual ugliness which denies it the status of beauty. Its harmony is relative.

The harmonies of a beautiful song are more than physical. Reverberating through the dimensions, they register in the brain, ennoble the mind, and uplift the spirit. *Transdimensionalization*, reality joinings across dimensions, is the channel through which spiritual nobility and intellectual truth can be conveyed by art, music, poetry, and the living of life.

Omniharmonies—combined truth, beauty, and goodness—are

harmonates. A harmonate can be perceived as a mindal reality, a physical reality, or a spirital reality; however, it is transdimensional across all dimensions.

Harmonates, composed of many-dimensional realities of existence cohering to one another across the dimensions, are the presence, at the various levelates, of Primalas and comprise the highest and most enduring reality. A major achievement of living is the developing of harmonates, which become parts of the person involved through personality unification, incorporation into the personality realities of the personality. Harmonates are perceived in the universum spiritus as embodiments of spirital goodness—in the physical universe as physically beautiful—in the mindal universe as manifestations of mindal truth.

There comes a point where not only what one is *learning* is essential, but also what one is *becoming*. The *mind* is an instrument of *learning*, and the *spirit* is an agent of *becoming*. If one would take part in spiritual activities—always involved in the highest fulfillment—one must be prepared to alter one's *being*, as well as one's *knowledge*.

Our journey has taken us through conceptual realities in a conceptual craft of our design and manufacture. We have now reached multidimensional terrain. Here, ordinary concepts are only *part* of the environment. Reality *unities* are a powerful factor in these primalate landscapes.

We must recast our craft in gleaming *harmonium*, the hypothetical substance of harmonates. As it carries us from depth to height of reality, we shall seek not only to advance in the knowledge of mindal *truth*, but also to deepen our commitment to spirital *goodness* and our appreciation of physical *beauty*.

This brilliant craft deserves a name. The exploration of total reality is

the quest for the Infinite—to personalities, *Oron*.

We might name our craft *Orontia* to signify this quest for Oron, but a variant of that exalted name, *Urantia*, is already in use by some to apply to our planet, the craft carrying our entire species toward its destiny with its creator.

Oron contains *or*, which signifies *gold*. *Oron* is the gold of reality. Our vessel shall be *Orgo*, memorializing the quest by others long ago for *their* golden reality in *their* vessel, *Argo*.

4.2. The Seven Faces of Oron

We point *Orgo* into the vastness of the structium. The sensitive harmonium of our ship vibrates with interlinked realities of spirit, physic, and mind. Just ahead, see. The Infinite Sexto-Biunity. The Six Ordinate Unalons are its uni-prototonic periphery, each the unimaginably vast upholder of an individual dimension of existence.

At the center is *Oron*, all that humankind has set out to make of him and more. Oron is perceived *as sexto-prototon in the Infinite Sexto-Biunity* only through his manifestations as the Unalons, being a primalate of each Unalon.

See the Six Ordinate Unalons as they draw their beings from him. In expansive finalatings they bring forth all of finoordinate reality. The three brilliant primalons ceaselessly ordain the flow of realitization, which is endlessly carried out by the three dark aprimalons.

Look there, near Oron. It is Viton, Oron manifest as personality. The universum spiritus is the span of his outstretched hand, and his character is the sustaining energy behind the laws of spirit existence. With infinitely

unified purpose, he directs Vitence, the potential of all spirit reality, as it swirls the unborn spirit hosts into being.

Over there, near Viton, observe. It is Formon, Viton's impersonal equal, Oron manifest as materiality. Formon is the pattern of physical reality. With limitless stability and endless energy, it provides the master form for Formence, the potential of all physical reality, in realizing the physical universes.

Observe that although the Seven Ordinate Realitizers are *mutually coordinate*, they are differentiated in phases of *primalateness*. Most primalate is *Oron, The Original Reality*. Among the primalons, the second phase is occupied by *Viton*—Oron as personality—and *Formon*—Oron as materiality. These two primalons are the source of the spirital and physical universes, respectively, subject to the primalateness of Oron. At the third stage among the primalons is *Multon*, the source of mind, empowered by, and subject to, Oron, Viton, and Formon in the areas of their respective primalatenesses.

See Multon, overspreading his three primalates, who manifest through him. The world of mind comes into being as he wills, through the responsiveness of Multence, the potential of all mindal reality. Through Multon flow all of the post-Vitonic and post-Formonic realities of spirit and physic, respectively.

The harmonium of *Orgo* has transmitted to us powerful energies and awarenesses. As you and I leave this place of ordinate primalateness, we know that we will encounter in numberless ways the realities we have witnessed here.

4.3. Transates

In our home dimension and levelate, we disembark from our harmonate

vessel and watch as it fades away, sleek sides ablaze with light until the last. Our senses and thoughts fill with familiar things. The softness of a sun-soaked flower. The downswop of a plummeting raindrop. We relax in association with these *fully achieved* realities.

But not for long. No matter where one has been or what one has seen and done, greater challenges always await. You and I have seen space being born. Substance, dimensionality—all things—have realized under our watchful eyes.

But we have yet to answer probing questions about our own existence.

I spoke of our home dimension. And our home levelate. But you and I each encompass multiple dimensions in our makeup. And we function at levelates of varying structuration—mentally, organizationally, and perhaps in other ways.

To understand the vast universe yet be ignorant of one's self is to be an orphaned awareness, *perceiving everything but being nothing*. What is our *significance* and our *fulfillment*? What makes us what we *are*? How do we *work*?

Personality, the *sanctum interius*, is the next object of our search. Enspatiated in the depths of the Infinite, guarded by mighty Oron, personality is the fire-ringed circle, the citadel of being, that holds in what one *is* and keeps it *safe*.

You and I begin this phase of our exploration by entering the world of *mind*. Instead of riding a dimension-spanning craft, we travel by imagination alone, as pure consciousnesses. As we shall soon see, we now journey as *unincepted percepts—mindal nontranscepts*.

At first we see nothing. Around us presses the empty darkness of

conceptual nonbeing. Have we failed in launching our party of exploration? Have the means of transport in this world eluded us? No. Nothing meets our mental eyes because we have not here lit the first lights of concept. A pre-universe of shared mind awaits our creative action.

Let us fashion and switch on, you and I, some illuminating concepts to help us find our way in exploring the mindal dimension. We begin by differentiating the structurates of the various dimensions. Structurates objectized in *Continuum Physicus*, we shall call *physicates*. *Spiritual* structurates shall be *spiritates*. *Mindal* structurates, realized in *Continuum Mindus* or its *partracontinuums*, shall be known as *mindates*, or *concepts*.

Those *mindates* enfortiated in *Fortium Physicus*—that is, enstructurated in *Continuum Physicum Mindus*—being *physical-mind structurates*, we shall call *physiccepts*. Those *concepts* enfortiated in *Fortium Spiritus*—that is, enstructurated in *Continuum Spiritum Mindus*—being *spiritual-mind structurates*, we shall call *spiritcepts*. *Compound physiccept-spiritcept structurates*—that is, structurates of *Continuum Mindum Mindus*—being *mindal-mind structurates*, we shall call *mindcepts*. *Non-mindates*—that is, structurates *not enspatiated in Spatium Mindus or any of its partraspaces*, shall be *exomindates*.

Compound realities characterize the area of activity of *personality*. Structurates are *monoforceous*, *diforceous*, *triforceous*, or *polyforceous* as they incorporate the *charge* of one, two, three, or many dimensions, respectively, in the pattern of their defining space or spaces. These are *monofortiates*, *difortiates*, *trifortiates*, or *polyfortiates*, respectively.

Similarly, structurates are *monospaceous*, *dispaceous*, *trispaceous*, or *polyspaceous* as they occupy the *spaces* of one, two, three, or many dimensions, respectively. They are *monospatiates*, *dispatiates*, *trispatiates*, or

polyspatiates, respectively.

A structurate that is either polyforceous or polyspaceous, or both, is a *transate*. A transate is a multidimensional structurate—a single object realitized in the space or charge, or both, of multiple dimensions; that is, enstructurated in a *polycontinuum*. A transate is a *bitransate*, *tritransate*, *quadtransate*, or *quintransate* as it incorporates the realities of two, three, four, or five continuums in its structure, respectively. A *pseudotransate* is a monodimensional component—either space or charge or object—of a multidimensional transate. A *transate* is the summation of all of its *pseudotransates*. With respect to one another, the pseudotransates of a given transate are called *complementary pseudotransates*, or *adpseudotransates*.

4.4. Transcepts

Choice—volition—the blazing diamond of reality whereby one can determine, in measure, one's own pattern of realitization—is a characteristic of a *personality*. *Mind* is the *vessel of choice* in a *human person*. As you and I, two moving consciousnesses, enter the world of mind in our quest for the personal, we observe transates, linkages between the dimensions. In connection with this, we notice that the barriers between the *partramindal* dimensions are *fortial* interregnums, the three *space* fields being constitutionally common. The walls separating the *ovramindal* dimension, however—hence its *partradimensions*—from *physic* or *spirit* are differences between *spaces*, the *charge* being common between *physic* and *physiccept* and between *spirit* and *spiritcept*.

Observe where the *physiccepts* and *spiritcepts* collect on the smooth walls hemming in the space of the mindal ovradiimension. They quiver with vitality infused to them through these seemingly impenetrable universe

terminators. See out, from the mind world, through these mindal ovradimension walls. Corresponding physicates and spiritates gather on the other sides. In the spaces of their respective physical and spirital continuums, they strain at their counterpart mindates like magnets. Each mindate-exomindate pair comprises a compound structurate called a *transcept*, a special type of *multidimensional object*.

A *transcept* is a *dispaceous transate* enspatiated in *Spatium Mindus* as one of the containing spaces. It is *monoforceous*, its simplate charge a *dispaceous fortiality* enstructurating in two space fields like an object and its reflection beyond the silvery surface of a mirror.

Every transcept contains a concept and an exomindate. The concept in a transcept is a *percept*. The exomindate in a transcept is an *incept*. A transcept, percept, or incept is spirital or physical as it charges with Fortium Spiritus or Fortium Physicus, respectively. One-half of a transcept—that is, its incept (physicate or spiritate) or percept (physiccept or spiritcept), enstructurated in the space of a single dimension (physic or spirit), is a *pseudotranscept*; specifically, a *pseudotransceptual physicate*, *pseudotransceptual physiccept*, *pseudotransceptual spiritate*, or *pseudotransceptual spiritcept*, respectively. A structurate that is not a transcept or pseudotranscept is a *nontranscept*. The pseudotranscepts of a given transcept are *complementary pseudotranscepts*, also referred to as *adpseudotranscepts*.

4.5. Transceptual Reality

Among the realities of the universum physicus is a physicate known as the *brain*. Some portions of the brain, *subbrains*, are *pseudotransceptual*, their physical charge, *Fortium Physicus*, being enspatiated in *Spatium Mindus*

as well as in *Spatium Physicus*. Pseudotransceptual subbrains are called *inceptive subbrains*. Other subbrains, *noninceptive subbrains*, are *nontransceptual*, their charge and space being totally contained in the physical continuum. The total of the inceptive subbrains of a given brain is an *inceptive brain*, a *monospaceous phase* of a *dispaceous physical fortiate*.

The charge of every inceptive subbrain, enspatiated in *Spatium Physicus*, also enspatiates in *Spatium Physicum Mindus* as a *perceptive subbranion*, whose total comprises a *perceptive branion*. An inceptive brain and its perceptive brainion are the incept and percept—the pseudotransceptual physicate and physiccept, respectively—of a *physicotranscept*, or physically enfortiated transcept, called a *transbrain*.

A magical life vessel, a transbrain is a physico-mindal transate organ enfortiated in a single charge that is simultaneously enstructurated in physical space and mindal space. Its two pseudotranscepts are individual objects patterned in the unique space forms of different dimensions. The total dispaceous structurate, through the commonality of its monoforceous charge, is a *multidimensional structurate*, a *transate*—which, since *Spatium Mindus* is *one of its enspatiating fields*, is a *transcept*.

Some subbrains correspond in various ways, called *degrees* (primary, secondary, tertiary), to non-brain physicates—*objects* of the subbrains. Subbrainal objects are referred to as *primary (direct)* if *sensory stimulus* comprises the relationship between the object and the subbrain. A stone reflecting light onto the eye's retina and consequently stimulating neural activity in the subbrain is a primary object of the subbrain. A *secondary (indirect)* subbrainal object is a *previously primary* object of some subbrain in the same brain, now associated with the current subbrain through patterns in the subbrain. A river that once was a primary subbrainal object of a subbrain in a given brain and is related to a subbrain of that brain through a

pattern of *physical memory* in the configuration of the subbrain is a *secondary* object of the subbrain. A *phantom*, or *tertiary*, physical subbrain object is an exobrainal physical structurate that, whether or not it exists or has existed, has and has had no sensorial relationship with the incept.

A *primary physical incept* has as its object a *primary physical object*. A *physical incept* of *second* degree has as its object a *secondary physical object*. A *tertiary physical incept* has as its object a *tertiary physical object*.

A *transcept* and *percept*, as well as an incept, possess an *object*—the *same object* as possessed by the corresponding incept, and of the *same degree*.

A concept or percept is *primary*, *secondary*, or *tertiary* as the associated incept is thus categorized. The common object in all cases is called an *inceptive object*. A *primary physical inceptive object* is *something physical which is being perceived through sensation*. A *secondary physical inceptive object* is *something physical (or previously physical) which is being perceived through memory*. A *tertiary physical inceptive object* may or may not exist physically, but has and has had no form of interaction with the subbrainally inceptive pseudotranscept.

A spiritate analogy to the physicate brain is a spirital organ that I shall call a *vitris*. Like a physical brain, a spirital vitris possesses parts, in this case called *subvitrides*. Some of these parts are *pseudotransceptual subvitrides*, and some are *nontransceptual subvitrides*. The total of a given association of pseudotransceptual subvitrides is an *inceptive vitris*, a spiritate whose charge is enspatiated in Spatium Spiritus. This same charge also enspatiates in Spatium Spiritum Mindus as a *perceptive vitrion*. The partates of a perceptive vitrion, *spiritcepts*, are *perceptive subvitridions*.

The mindverse having no substance unique to itself, there are no purely

mindal beings. Spiritual beings may be associated with spiritual mind and physical beings with physical mind.

Properties, or *states*, of structurates, regardless of the dimensionalities of the structurates, are not realities outside of mind. *Perception* means *percept*. The realities involved with a primary physical perception are the *inceptive physical object*, the *physical incept*, and the *mindal percept*. Related to this perception is the *definition* of the perception, which is a *categorizing unincepted concept*.

Physical vibration is the motion, in physical space, of physical substance; that is, the varying, in Continuum Physicus, of a pattern of physical space-charge distribution. *Sound* is a *percept*. Sound, a *perception*, is *experienced*, *remembered*, or *ideated* as it is a *primary*, *secondary*, or *tertiary* percept. This *idea* that I am presenting, this *definition* of sound, is a *nontranscept*, a *tertiary concept* that exists independently of the *occurrence* of sound.

A tree falling to the ground on an uninhabited island creates physical *vibration*. But with no ear to *detect* it, no inceptive brain to *inceive* it, and no perceptive brainion to *perceive* it, the *vibration* never becomes *sound*.

Without transcepts, *exomindates* are not possessed of any *qualities*, not even of truth, beauty, or goodness. Where such associations exist as transcepts, the exomindates and associated mindates may or may not be harmonates.

4.6. Values and Personality

As these factors of mind and mind-transate reality precipitate into our view from the formlessness of unstructurated mind, a picture of personality-related reality begins to emerge, like a developing photograph.

Concepts are called *values* to indicate their structural significance with respect to *ovraconcepts* of which they are *partraconcepts*. Values are physical, spiritual, or mindal as they are physicepts, spiritcept, or mindcepts. The *value levelate* of a value is the levelate to which the structural significance of the value applies, which can be different than the levelate of structuration of the value as an individual structurate. Aspects of a structurate can impact in an overateward direction.

A value is *personalizable* when it is either a *receptive* value or a *causative* value, involving the channeling of the power of choice—will. A *receptive* value pertains to something that one wishes to *encounter*, while a *causative* value pertains to something that one wishes to *bring into being*.

Perceiving these intensely personal concepts lit in the bright daylight of systematic portrayal is like feeling an inner touch or experiencing a refreshing breeze. Let us follow farther this faint trail in the universum mindus, paving it, as we go, with roadstones of developing concept.

When a personality triate brings a personalizable value into its person, the value becomes a *personalized value* and is assigned a *worthship*. To *worthship* something in the highest sense is to *worship* it. The highest worship is to strive to become like the object of worship.

The structurates of the personality dimension, *Continuum Personalus*, enfortiated in Fortium Personalus (constitutionally *Fortium Spiritus*), are called *personates* or, alternately, *spiritons*. A personate is called a *personality value* to indicate its structural significance with respect to an *ovrapersonate* of which it is a *partrapersonate*.

4.7. The Soul

Our visualizing has progressed from the *constitutional* to the *functional*

and, now, the *developmental* aspects of personhood. Look over there, in that cluster of reality concepts involving personality, mind, exomindates, values, and harmonates. See the interactions. Let us go closer and observe.

Personal beings can embody in their makeup various constitutional realities. Since personates and spiritates are enfortiated in common in Fortium Spiritus, a personal being always includes at least a *personality* and a *spiritate*.

From this commonality arises a great variety of manifestations of personal beings. A purely spirital personal being will possess a spirital structurate variously configured with spirital form and energies to exist and function in the universum spiritus and the universum personalus.

A spirit person (not a human person) does not necessarily have mind or mind-linking structurates. *Spirit*, of origin in *Viton*, is functionally *antecedent to mind*, of origin in *Multon*, a finalate of *Viton*.

A person may possess, in addition to personality and spiritate, a *vitris* directing a corresponding *vitriion* in the dimension of spirital mind. Depending on the levelate of enstructuration and on the interstructurations involved, a vitris may direct *one or more vitrions* at *various levelates*. This can result in complex translevelational interpersonality reality enstructurations.

A person whose personality realities include a vitris that is appropriately enstructured may, through the vitris, be an influence to a *number* of spirital-mind vitrions, each of these vitrions in turn being a personality reality of a separate personality. The personality possessing the directive vitris is thus a *spirital influence* on the personalities who have the subordinate spirital minds—in effect, *a spirital overbeing*.

A person may possess a physical phase, including a physical brain and

exobrainal physicate (the physical body). The *mindal mind* consists of *mindcepts*, bridging the physiccept-spiritcept gap. As the coordination of individual physiccepts with spiritcepts increases, with accompanying unification of corresponding physicates and spiritates in the world of spirit and physic, the difortiate mindcept grows. The physical phase of the mindcept, enfortiated in Fortium Physicus, is known as the *mid mind*, or *soul*. The spirital phase of the mindal mind is called the *spirosoul*; and the composite of soul and spirosoul, the transate mindcept, is known as the *transsoul*.

Since you and I are accustomed to physical realities, we shall to some degree examine the mindcept from the perspective of the *soul*—which, in addition to its own nature, also reflects, in its being, the *spirosoul* and the *transsoul*.

The more a person chooses, under the *unifying influence* of the *personality*, to subject the decisions of the physical mind to the leading of the spirital mind through the coordinated insight of the mindal mind, the greater the total structurate of linked physico-spirital values, the transsoul; hence, *the growth of the soul* and the *transsoul*—also the *spirosoul*.

4.8. Directates

A personal being of physico-spirital aspect, possessing all three phases of mind, is, among other things, a *souled* being. Souled persons can undergo a unique process not experienced by purely physical or spirital persons: *spiritization*. *Spiritization* is a progressive shift of the functional center of choice—hence the *personality*—from the *branion* to the *vitriion*, from direction by *physical* values to direction by *spirital* values.

A *directate* is a *personality-unified transdimensional ovraobject*, a

multidimensional chain of interrelated objects that function as one by the command of *will*. A directate is a *bidirectate*, *tridirectate*, *quaddirectate*, or *quindirectate* as it spans the realities of two, three, four, or five dimensions or partradimensions. The order of dominance in a directate depends upon dimensionality. *Spirit* realities are the most dominant, then *mindal* realities, in the order of *spirital mind*, *mindal mind* (*spirosoul* then *soul*), and *physical mind*. *Physical* realities are *subservient*.

In human infants, choice is a process of the *brain*. Post-infancy is a progressive phase of growth of the brain-directive brainion. A *physico-mindal directate* is realitizing. Choice is becoming more and more a *branion* process. The being is *transceptualizing*, spreading across the physico-mindal interregnum. Physical values are developing, physical mind concepts.

This is the beginning of the path that every human life follows, a stimulating and adventurous traversal of the multidimensional universe. It begins in the purely physical realm and metamorphoses into the world of spirit. From total control by the unperceptive brain, function first advances to direction by the perceptive branion in a *physico-mindal directate*.

Sometime later, a profound event occurs: the first physical-action-directing function of the vitris in the young child. This is the emergence of the *physico-spirital directate* in the child, through the *intermediary of mind*.

The momentous event begins in the vitris, as a subvitris clasps itself across the spirito-mindal interregnum to a corresponding spiritcept in spirit mind, becoming a spirital pseudotranscept coupled in a relationship of dominance with a perceptive subvittrion (spirital concept). The spiritaly directed spiritcept duplicates itself, like a pattern in a wax impression, in the form of an unincepted spiritcept in the spirital mind. This free concept of spirit—or one duplicated from it—enters the mindal mind and transforms

into a *spirosoulate* by becoming *ensouled*—coupled in the mindal mind with a corresponding physical value, or physical concept, which thereby constitutes a newborn *soulate*. The new soulate is a monodimensional reflection of a simultaneously appearing *transsoulate*—a *monospaceous difortiate*—in the mid mind. It is also a duplicate of a subbranion of the branion, in this reach of the spirital to the physical, transeptualizing across the physico-mindal interregnum, joining together with a physical subbrain as a physico-mindal transept. The brain, under the control of the pseudotranseptual subbrain, carries out the corresponding action, recording a decision or undertaking a physical task.

This first action of the soul is the *birth* of the soul. Since the personality functions directly upon spiritons and—through the multidimensional reach of Fortium Spiritus—functions upon corresponding spiritcepts and interacts with related spiritates, this first instance of *spiritally directed choice dictating action of the being* is the first completed function of personality and of the multidimensional *quindirectate* initiated by the spiritate, linked through the *vitris*, *vitriion*, *soul (transsoul)*, *brainion*, and *brain*, and carried out by the body, in the life of the individual.

At this time, the *being* begins to function as a *person*—who, in view of the potential growth of the soul and the subsequent unification of the person under spirit leading, is a potentially *spiritizing* person. As the *personality*, a reality unifier and individuator, is successful in unifying its constituent realities, the *brain* defers its decision-making to the *branion*. The branion upholds its part of the quindirectate by delegating the valuating of priorities to the function of the *soul*. The soul, in turn, is structured with spirital values (the manifestation of the spirosoul) that cause it to follow the ascending chain of subordination to the *vitriion* and then to the *vitris*.

This results in a functional shifting of the personality and center of will

from the physically enfortiated *branion* to the spiritually enfortiated *vitron*. The *creating of soulates* through spirito-physical-dimension-linking directates is known as *soulation*, or *ensoulation*. The spiritually associated physical concepts constituting the growing soul are not *spiritual* realities, but *spiritual* realities—physic patterned by spirit. They are personalized values: spiritually directed, physically coordinated, and mindally—soully—consummated.

4.9. Mindate Statics

As you and I move our consciousnesses through the mindal universe, we notice a steady gradation of the mindates. Specific kinds gather at specific places, engaging in group-specific activities. At the mindate boundary walls are *exomindcepts* (physiccepts and spiritcepts)—mindate percepts that are linked to exomindate incepts across the walls like iron filings strung together along the invisible flux lines of a magnet. Some exomindcepts are centers of activity. Around them cluster jostling crowds of unincepted exomindcepts isolated, in their nontransceptuality, from association with physicates and spiritates.

To understand the difference in both *location* and *behavior* between mindcepts and exomindcepts, one must consider the differences in *constitution* between these structurates. *Physiccepts* and *spiritcepts* are *dispaceous monofortiates*, each protodimensional in a single charge and two spaces. *Mindcepts* are *monospaceous difortiates*, protodimensional in a dual charge and a single space.

The Fortium Physicus of the physical phase of mindcepts, enstructurated in the mind space of Spatium Mindus, is not inceived by any counterpart in the physical space of Spatium Physicus. Similarly, the Fortium

Spiritus of the spirital phase of mindcepts is exclusive to Spatium Mindus. These two charges are shaped to a single pattern in mind space, as *mindcepts*. They are simplates of a diliterate charge field, *Fortium Transsoulus*. Fortium Transsoulus can charge only Spatium Mindus, and that only in the area where mindcepts are found, *Spatium Mindum Mindus*. The result is a new substance, *transsoul*, enstructured in *Continuum Soulus*—a *diforceous, monospaceous polycontinuum*.

This specialized area, Spatium Mindum Mindus, is *Spatium Transsoulus*, a simplate of the virtuate, Spatium Mindus. Constitutionally, it is Spatium Mindus. Structurates of Fortium Transsoulus, enstructured in Spatium Mindus, are *transsoulates*; their physical pseudotransates are *soulates*. Soulates, in connection with any structural significance as partates of more overate soulates, are called *soul values*, or *soulal values*.

4.10. Mindate Dynamics

Observe the *exotranssoulates* (nontranssoulic physiccepts and spiritcepts), each clustered about by shimmering nontransceptual physiccepts and spiritcepts. There, at the shiny boundary walls of the mindal world. See the bright energies flashing through the walls, transferring sparks from each incept to its linked percept in a ceaseless flow of sustaining energy from exomindates to mindates. *Spirital energy*, in the form of spirital charge, surges into the spiritcepts from their spirital incepts, and *physical energy* as physical charge flows from physical incepts into their physiccept counterparts.

All is dazzling, multicharactered motion. Sustaining energies—*internal* motions—flash brightly in the forms of the mindates, which bob and bump along in endless tracks of *external* motion. The wending mindates transfer

their energizing cargos of motion to other mindates like red blood cells carrying vitalizing oxygen to physical cells. Watch as these transferred energies stimulate similarly-enfortiated exotranssoulates, which swarm from the interior of the mindal mind, brushing against the incepted exotranssoulates. Becoming thus infused with energy, the newly activated nontransceptual exotranssoulates carry this vitality from each of two exomindal dimensions to pseudotransates of the transsoul in the mindal interior.

4.11. Multilevelate Life

A moving object, as it collides with a stationary object, transfers *motion* to the unmoving structurate. Trace in your imagination, if you will, the flow of motion in the world of mind back into the exomindate worlds. Always, it comes through *living organisms*. *Life itself* manifests as a complex arrangement of *motion* in atoms, molecules, and chemicals.

There is no mind without life. All mind is sustained in its activities by the motion originated in living physical or spirital organisms and transmitted to mind through the dimensional barriers.

There is no physical life without mind. Even the tiniest, most primitive physical living things have minds, though such structurates are simple compared with human mindates. A *brain cell* is a living being connected by physical lines of axonic communication to other such living beings. Human physical awareness, an *ovra-awareness*, is the *overate* of the awarenesses of multitudes of human brain cell beings. Each human cell incorporates in its form a physical equivalent of a tiny brain, part of which is an *inceptive brain* bridging over into *Spatium Mindus*.

As a cell divides in reproductive function, its physicate divides, *also its*

physiccept, creating offspring *mindates* as well as *physicates*. Cell *physicates* form an overate *physical tissue* in the human body, their overate *physiccepts* comprising a *tissue level of consciousness*. As *physical tissues* form *physical organs*, their overate *physiccepts* comprise an organ-associated *physiccept*, an *organ level of mind*. Farther overateward is the human mind and, in one of its partradimensions, hovering and flashing, the monospacial, difortial transsoul, with its component soul and spirosoul. And what of even more overateward *physicate*, *spiritate*, and *mindate* structuration?

As a particular human *form* may have lived before, replicating from some ancestor through *physicate genetic inheritance*, so a specific human *mind* may also have lived and functioned before, replicating through *physiccept genetic inheritance*. The difference in both cases is that neither the new *physicate* (body) nor *physiccept* (mind) is associated with the previous *personality*.

Five - The Pearl Stringer

5.1. The Sacred Ocean

IN THE universum mindus, under a great sun, spreads a sparkling blue ocean, the body of the sacred thought of all people of all times in all places. Its surface, plume-blown by winds of contemporary thought, ripples and curls, flinging off shiny white beads, individual mindates.

Join me if you will on this sea, in *Orgo* fashioned as a seagoing craft. The feel and smell of the moisture-laden breeze excites our skin, hair, and eyes. A tinkling fills the air, from countless white beadlets striking against each other before plunging into the depths.

Deepening layers reach into the past. Far below the sunlit surface flows an ancient layer, worship of the Great Mother, which diffuses up even into modern beliefs and practices. Deeper, near the unseen ocean bed, drifts primordial ghost fear, supporting higher strata of ancestor worship. Everywhere are the white beadlets, in the air, on the surface, and serenely drifting below, each at the level where it was produced. We are in an ocean garden of mindate pearls. Lustrous, white mindates drift as if for harvest, each unfolding a thought, a belief. Zoroastrianism, Christianity, Judaism, Islam, mysticism, individual enlightenment—the treasures of all drift and sway before us in this sea in the universe of mind.

This sea garden is not unattended. There is help if we care to use it, an unseen Pearl Stringer, summation of the unified reality factors available to help each human fashion a vibrant string of pearls customized to separate needs. Now, on the moving deck of shining *Orgo*, we have not come here to

select or reject. Our faces lit with the lights of the thousands of human concepts bobbing in this sea, we simply view some of the pearls around us in terms of our unifying view of reality.

5.2. The *Tao Te Ching*

Near our vessel, suspended below the surface of the clear blue water, is a vibrant pearl, its roundness lit by a powerful inner light. The radiance from it breaks the surface, illuminating the harmonate-sensitive sides of *Orgo*, then reflecting back and infusing bright, shining points into the mindates around it. Wrought in the sixth century, B.C. by Lao Tzu, its timeless message is chronicled in the *Tao Te Ching*. After our journeying, these thoughts ring familiar, suggesting field concepts.

Listen:

XXV, 56: There is a thing confusedly formed, born before heaven and earth. Silent and void, it stands alone and does not change, goes round and does not weary. It is capable of being the mother of the world. I know not its name, so I style it “the way.”

Hear how Lao Tzu directs the minds of his hearers from places of indiscriminating thinking toward rarified heights of truth seeking.

LXVII, 163: The whole world says that my way is vast and resembles nothing. It is because it is vast that it resembles nothing. If it resembled anything, it would, long before now, have become small.

Lao Tzu taught freedom from the imprisonment of superficial value judgement and indiscriminating acceptance of group goals, in these words:

XX, 47: Vulgar people are clear. I alone am drowsy. Vulgar people are alert. I alone am muddled. Calm like the sea; like a high wind that never

ceases. The multitude all have a purpose. I alone am foolish and uncouth. I alone am different from others and value being fed by the mother.

As we rock on the glistening blue sea, caressed by breezes of contemporary thought, we drink in Lao Tzu's ancient perceptions of primalate reality, which he calls *the way*:

II, 7: The myriad creatures arise from it yet it claims no authority; it gives them life yet claims no possession; it benefits them yet exacts no gratitude; it accomplishes its task yet lays claim to no merit.

The apparent inconstancy inherent in the incomplete view of the infinite by the finite or the primalate by the finalate is described by Lao Tzu thus:

I, 1: The way that can be spoken of is not the constant way; the name that can be named is not the constant name.

One could use the concept of *desire* to signify an identification with reality at one's own levelate, *lack of desire* an identification with *higher* realities of *other* levelates, primordial or overate. Listen:

I, 2: The nameless was the beginning of heaven and earth; the named was the mother of the myriad creatures. Hence always rid yourself of desires in order to observe its [the way's] secrets; but always allow yourself to have desires in order to observe its manifestations. These two are the same but diverge in name as they issue forth. Being the same they are called mysteries, mystery upon mystery—the gateway of the manifold secrets.

Visualizing references to *ancestor*, *old*, and *forefather* to refer to one's *primalates*, listen to Lao Tzu speak of the power of primalate reality, recommending attunement with one's primalates:

IV, 11: The way is empty, yet use will not drain it. Deep, it is like the

ancestor of the myriad creatures. Blunt the sharpness; untangle the knots; soften the glare; let your wheels move only along old ruts. Darkly visible, it only seems as if it were there. I know not whose son it is. It images the forefather of God.

With the following words, Lao Tzu describes his view of how living things can come into harmony with their primalates:

XXXVII: The way never acts yet nothing is left undone. Should lords and princes be able to hold fast to it, the myriad creatures will be transformed of their own accord. After they are transformed, should desire raise its head, I shall press it down with the weight of the nameless uncarved block. The nameless uncarved block is but freedom from desire, and if I cease to desire and be still, the empire will be at peace of its own accord.

Concepts having to do with protodimensional fields—uncombined charge and space—are stimulated in our minds by the following words about shape without shape and image without substance. In accordance with a *levelate perspective*, which supplants ideas of *time sequentiality*, consider the terms *antiquity*, *the beginning of antiquity*, and *the way* to refer to the primalates of time reality, while *realm of today* signifies our levelate of time existence.

XIV, 33: Dimly visible, it cannot be named and returns to that which is without substance. This is called the shape that has no shape, the image that is without substance. This is indistinct and shadowy. Go up to it and you will not see its head. Follow behind it and you will not see its rear. Hold fast to the way of antiquity in order to control the realm of today. The ability to know the beginning of antiquity is called the thread running through the way.

Gratefully and respectfully, you and I look once more into the illuminating pearl of the *Tao Te Ching* before moving on to look at another.

In Lao Tzu's references to rulers, picture, if you will, the primalates who govern and uphold us, or at the very least humans modelling themselves after these primalates and obeying their ordinations, effectively becoming their agents:

XVII, 39: The best of all rulers is but a shadowy presence to his subjects. Next comes the ruler they love and praise; next comes one they fear; next comes one with whom they take liberties. When there is not enough faith, there is lack of good faith. Hesitant, he does not utter words lightly. When his task is accomplished and his work done, the people all say, "It happened to us naturally."

5.3. *The URANTIA Book*: Primal Reality

See over there, that luminous pearl on the ocean surface, impelled by moving winds of contemporary thought. Light radiating from it reflects dazzlingly from the harmonium of *Orgo*. This is *The URANTIA Book*, copyright 1955 by URANTIA Foundation. Written by unknown authors, this pure orb, a microcosm of jeweled concepts, is heralded by many as a genuine revelation.

Wherever we look in this magnificent reality portrayal, you and I see concepts evocative of our journeyings through the lands of multilevelate reality. Our minds summon up well-learned concepts of *primalateness* and *finalateness* as we read in *The URANTIA Book* that its description of reality origins *as a sequence* is a condescension to human thought patterns, the true source of all things residing in *eternity relationships* (0:3.20; 6:0.2; 6:0.4; 105:1.5; 105:3.10). (In citing concepts in *The URANTIA Book*, you and I shall use the form *paper number:section number in paper.paragraph number in section*.)

Primal reality, *The URANTIA Book* identifies as the *I AM*, cautioning that this is *only a concept* (0:3.23-0:3.24), one with some difficulties (105:1.2). The *true* reality, it states, is *The Infinite*. The *I AM* as portrayed in *The URANTIA Book* possesses a nature of ONENESS in its manifestation as the *I AM* (105:1.3-105:1.5). As THREE, the *I AM* is *The Infinite One* separated from *The Infinitude* with the eternally present continuum as *The Infinity* (105:2.2). As SEVEN, it is a seven-segmented *unity relationship* (105:2.4-105:2.11; 105:4.4) joined through a *duality relationship* (105:4.5) to its finalateward partates, denominated the *Seven Absolutes of Infinity* (105:2.11-105:3.10).

Though the systematics underlying this primal structuration are not described in *The URANTIA Book*, multilevelate reality's concept of *field triates* offers a plausible picture. The *I AM*, with its aspects of *oneness*, *threeness*, and *sevenness*, corresponds to *Primalas* as the Inceptive Triate, with its well-understood synthate, protoate, and versate. The *I AM* as *one* corresponds to the *inceptive unon*—primal, indivisible. As *three*, the *I AM* manifests as the tripartite interactiveness of the *inceptive trions*. And the *I AM* as *seven* is the creative diversity of the *inceptons*.

You and I focus our conceptual gaze on the Seven Absolutes of Infinity, which correspond to multilevelate reality's Seven Ordinate Realitizers, the Seven Ordinate Infinitons (105:3.1; 105:3.10). Like the Seven Ordinate Realitizers, the Seven Absolutes of Infinity consist of a primordial member (corresponding to *The Original Reality*) plus three *absolute actuals* (corresponding to the *Three Ordinate Primalons*) and three *Absolutes of potentiality* (corresponding to the *Three Ordinate Aprimalons*) (115:3.5-115:3.8).

Familiar ground rises up beneath our conceptual feet as we recognize, and to a degree understand, these seven absolutes: the *Universal Father*

(corresponding to Oron), the *Eternal Son* (corresponding to Viton), the *Infinite Spirit* (corresponding to Multon), *Paradise* (corresponding to Formon), the *Deity Absolute* (corresponding to Vitence), the *Universal Absolute* (corresponding to Multence), and the *Unqualified Absolute* (corresponding to Formence). Each, like its multilevelate reality counterpart, is primordial, spaceless, timeless—the source, upholder, and controller of a *dimension*. In addition to signifying the *Absolute of material actuality*, the term, *Paradise*, as used in *The URANTIA Book*, can refer to any of the Seven Absolutes of Infinity and, when qualified, to any reality at any level, for all reality is in some way associated with Paradise (0:4.11-0:4.12). In the multilevelate perspective, ordinative realities are timeless and spaceless, while transcendative realities are time-space-transcended, as taught also in *The URANTIA Book* about the *absolute* and *absonite* level, respectively (0:1.12; 0:1.13).

The Universal Father (designated the *First Great Source and Center*), the Eternal Son (designated the *Second Great Source and Center*), and the Infinite Spirit (designated the *Third Great Source and Center*)—each having numerous other titles—are alternately referred to in *The URANTIA Book* as the *Paradise Deities*. The Universal Father is the primalate of *all reality*; the Eternal Son and the Infinite Spirit each give rise to a *single dimension* and, through influality, to myriad realities in other dimensions. Since the Infinite Spirit is a manifestation of the Universal Father and the Eternal Son, and since the Eternal Son is in turn a manifestation of the Universal Father, then ultimately a reality proceeding from the Third Source and Center, for example, takes root first in the First Source and Center, passes out through the Second Source and Center, and finally emerges from the Third Source and Center. This appears to be the significance of the numeric designations in the titles of the Paradise Deities; that is, they indicate *relative primalateness*.

The realities most immediately finalateward of the I AM that *The URANTIA Book* describes in any detail are the Seven Absolutes of Infinity. All realities between the I AM and the Seven Absolutes of Infinity it refers to as *pre-existentials* (105:4.9), without further description. By this definition, structurates at multilevelate reality's *segmentive* and *condensive* levelates are *pre-existentials*—as also are the foundates, which bring forth the realities of the four statums of the structive levelate.

The inability of finite beings to perceive the existential realities of the Seven Ordinate Infinitons is taught in *The URANTIA Book* in the statement that the existential realities of the seven Absolutes are not perceivable by the technique of experience—that only realities that are themselves *experiential* can be experienced (106:2.7).

The seven self-segmented *unity relationships* within the I AM correspond to multilevelate reality's *seven inceptive septons*, the *inceptons*—*Primalas* as *seven*. These unity relationships are *not* the Seven Absolutes of Infinity, in the sense of *position on the levelate ladder*. But each unity relationship (corresponding to a separate multilevelate reality incepton) *identifies itself*, through a *duality relationship*, with an individual one of the Seven Absolutes of Infinity (multilevelate reality's Seven Ordinate Infinitons). To any being situated primalateward of the existential on the levelate ladder, each of the Seven Absolutes of Infinity, by virtue of a duality relationship, is *a unique manifestation* of the *I AM*. The *duality relationships* of *The URANTIA Book* correspond to the *incepton-infiniton links* of multilevelate reality, which identify each incepton with an individual infiniton.

5.4. *The URANTIA Book*: Levels of Existence

As does multilevelate reality, *The URANTIA Book* portrays space as *real* and as *containing motion*, even as *itself moving* (12:4.7). The multilevelate reality concepts of space, charge, and charged space are equivalent to *The URANTIA Book's unpervaded space* (11:6.1-11:6.3), *space charge* (also called *space force*) (12:8.2; 42:5.16-42:6.1), and *pervaded space* (11:6.1-11:6.3), respectively. *Substance*, relates *The URANTIA Book*, is *mixed charged and space* (118:3.5-118:3.6), in agreement with the multilevelate reality perspective.

Each of *The URANTIA Book's* three absolute potentials—the Deity, Universal, and Unqualified Absolutes (or, in the multilevelate reality perspective, the Three Ordinate Aprimalons)—is the immediate ancestor of the space force of its respective dimension (4:1.9; 11:8.8; 104:4.20-104:4.21; 115:2.3), as is portrayed also by multilevelate reality.

Each of the remaining three Ordinate Unalons, the Three Ordinate Primalons, is the immediate primalate of the uncharged space of its respective dimension. The symmetry of the *URANTIA Book*-multilevelate reality agreement on space and charge would be complete were one to view each of *The URANTIA Book's* three absolute actuals to be the immediate source of the uncharged space of its respective dimension. Such is not explicitly stated in *The URANTIA Book*, but it is implied, in the *URANTIA Book* declaration that (physical) space is a bestowal of Paradise (11:7.4).

In a vast elevation of the horizons of spatial concept, *The URANTIA Book* teaches that as finite beings attain higher levels of existence, their concepts of *potential space* become visualizations of the *Seven Absolutes of Infinity* (130:7.6-130:7.8). Around and within themselves they perceive a seven-dimensional universe, where *potentials* and *The Original Reality* are as much a part of existence as *actuals*. You and I assess this as a leaving behind of the dichotomous mixes called *continuums* for purer, more primalate

containments, *protocontinuums*—specifically, the *inceptons*.

References to intimate links between *spirit* and *personality* recur throughout *The Urantia Book*. *Spirit*, teaches *The URANTIA Book*, is the *highest personal reality* (12:8.12). Our relationship with the Infinite is *spiritual*, not *physical*. The universe of *spirit* swarms with *personality values* that spiritizing persons progressively discover (12:9.1). This is so because the controller of the *spirit* universe is a *person*, *The Eternal Son (Viton)* (0:2.13). The controller of the *physical* creation, *Paradise (Formon)*, is *not* a person. Consequently *The URANTIA Book* teaches only indirectly about *materiality*, the *physic*-related primality that corresponds to *personality*, the *spirit*-related primality.

The URANTIA Book teaches about the *statums* of *structivity* (115:1.3). You and I recognize the *absolute level* (0:1.13; 115:1.3), with its attributes of timelessness and spacelessness, as the *ordinative statum*. More specifically, *The URANTIA Book*'s *existential* absolute level corresponds to multilevelate reality's *Statum Originus*, while the *experiential* absolute level of *The URANTIA Book* is multilevelate reality's *Statum Destinus* (0:1.13). You and I agree to refer to *The URANTIA Book*'s *existential absolute* level as the *existolute* level and to its *experiential absolute* level as the *experolute* level.

As multilevelate reality's *ordinative* realities are one, so, too, are *The URANTIA Book*'s *Paradise realities one* (1:3.5; 3:2.5; 9:6.7; 42:2.19-42:2.20; 116:6.7).

The *emulative statum*, your natal levelate and mine, is referred to in the pages of *The URANTIA Book* as the realm of *time and space*, or the *finite*. Multilevelate reality's *Statum Transcendus*, transcending space and time, corresponds to *The URANTIA Book*'s *absonite level* (from the words *absolute* and *finite*) (0:1.12). Like the *transcendative statum*, the *absonite level*

intervenes between the absolute (ordinative) and the finite (emulative) (10:5.5) and *precedes*, as well as *consummates*, finite realization (106:0.5), constituting a reality *pre-echo* (105:7.1). Absonite realities, referred to in *The URANTIA Book* as *transcendental*, or *transcendentals*, are not *created*: they *eventuate* (31:8.3). From the superfinite but subabsolute matrix of universe reality they appear, in place and functioning, when and as they are needed (24:6.4).

Absonite realities occupy *transcended space* (multilevelate reality's *transcendative space*) and mature through *supertime* (multilevelate reality's *transcendative time*), teaches *The URANTIA Book* (0:2.17; 0:9.2). Among their structurates are superfinite occurrences of *spirit* and *personality*, which *The URANTIA Book* refers to as *absonite (ultimate) spirit* (1:3.5) and *absonites*, respectively (31:9.1; 31:10.10). These correspond to spirit and personality realized at multilevelate reality's *exemplative* and *advocative levelates* of maincontinuum patternated by superpattern and supercontinuum patternated by mainpattern, respectively.

The URANTIA Book describes *Havona*, an eternal, near-Paradisiacal universe, which is only partly related to time and space. Havona appears to correspond to the *exemplative* structive statum (14:4.10; 14:4.13; 14:4.18; 42:10.7; 106:0.5). The exemplative statum may also include the *URANTIA Book*-portrayed pre-finite phases of reality subject to the control of vast beings called *force organizers* and other *transcendentalers* (11:8.6; 12:2.4; 12:4.6).

In the *outer space levels*, uninhabited at present but destined for future inhabitation, no finite evolution will occur (117:2.6; 117:6.24; 117:7.1). There, *absonite development* will factualize ever-more-Paradiselike realities. The outer space levels correspond to the *advocative statum* of multilevelate reality, where the *finite* endeavors to express the *Infinite*. On the future

worlds of the outer space levels, the phenomenon of *finite growth*, or *time-space experience*, will not exist (117:2.6). Absonite beings there will develop through direct contact with subabsolute but superfinite realities. You and I, also—and all surviving mortals—are destined, after attaining Paradise, for absonite function (106:7.6; 117:7.17) and even for limited penetration of the *experolute*—multilevelate reality's *Statum Destinus* (112:1.9; 118:2.2)—in a hypothetical future *Cosmos Infinite* (106:6.3; 106:7.3-106:7.4).

5.5. *The URANTIA Book*: Creator Personalities

Each of the three existolute actuals, as well as the Universal Father, maintains a *discrete* presence on Paradise, instructs *The URANTIA Book*, yet also a *diffuse* presence, as an absolute *gravity circuit*, or *embrace*, throughout the dimension of its creation and upholding (12:3.1-12:3.6).

Recalling our conceptual voyage to multilevelate reality's Statum Ordinus, you and I perceive these absolute actual gravity circuits—*Paradise gravity*, *spirit gravity*, *mind gravity*, and *personality gravity*—as *diffluates*: Diffluums Ordinophysicus, Ordinospiritus, Ordinomindus, and Ordinopersonalus, respectively.

Finalateward from *The URANTIA Book*'s *absolute level*, you and I encounter portrayals of vast personality triates. Enthralled, we study the concept of the *Seven Master Spirits* (the Infinite Spirit partate as seven persons), described in *The URANTIA Book* as *discretely* located on Paradise (13:4.2). Each, states *The URANTIA Book*, is also *diffusely* present throughout a different one of the seven *superuniverses* (one-seventh of the inhabited creation) of finite reality and is the administrator of that superuniverse's nascent *cosmic mind* (25:2.4; 42:10.6). No explanation of this duality of presence is given, but you and I, from our journeyings in

multilevelate reality, visualize the diffuse presence of a Master Spirit in his superuniverse as a *difffluate* impressing his *focalate* pattern upon every mind enstructurated from the primalate superuniverse cosmic mind, a segment of the structive mindal multocontinuum.

Moving past the Master Spirit concept, you and I encounter the *URANTIA Book* teaching about the *Creator Sons*, seven hundred thousand in number. Each *Creator Son* (primalate in the *Universal Father* and the *Eternal Son*) (21:1.1) is described as *personally* in only *one place at a time* (34:3.5), but *impersonally*—as the *Spirit of Truth*—a diffuse influence over the truth-responding phases of the minds of the local universe of his creation and keeping (34:4.5). His coordinate creative companion, the local universe *Creative Spirit*, or *Mother Spirit*, a finalate of the Infinite Spirit, realitized just finalateward of the corresponding superuniverse Master Spirit, is a diffuse presence throughout the Creator Son's and Creative Spirit's local universe, actually *defining its boundaries by her presence* (34:3.3; 41:0.1). *One hundred thousand local universes*, relates *The URANTIA Book*, make up a *superuniverse* (15:2.21-15:2.24).

Necessary for the functioning, throughout their local universe, of the Creator Son's Spirit of Truth (34:4.6), which she can also administer in the *absence* of the Creator Son (21:2.11; 34:4.6), the Creative Spirit appears to *be* this truth spirit difffluate. Her *very realitization* is in complementary response to the realitization of the Creator Son (34:0.1; 17:6.3). Her progressive personalization from the status of an impersonal spirit is through cooperation with him in universe creation (33:3.1-33:3.2; 17:6.10; 34:0.1-34:1.4).

The Creative Spirit also appears to be a *physical* difffluate for the focalatic universe-building activities of the Creator Son, who is described as the *pattern* that this diffuse creative spirit uses to organize the physical local universe from preexisting energies (34:0.2-34:0.3). The Creator Son appears

to be portrayed as also enfocalating an *additional* difflluate, a *local universe spirit circuit* through which he is conscious of the emotions and thoughts of a multitude of high spirit beings throughout his local universe (20:1.13).

5.6. *The URANTIA Book*: Continuum Morontius

As you and I gaze at the shimmering *URANTIA Book* pearl, we become aware of something that has been before our eyes all along. A unique glow that girdles the orb's circular outline. There. That luminous ring presaging the face beyond our view. This soft radiance is the concept of *morontia* (0:5.12), a borderland universe of dimensionality whose realities and attributes brim with soul-quickenening promise.

Morontia appears to be a combination of the words MORph (*form*), ONT (*existence*), and TIA (a *URANTIA Book* suffix variously denoting *place, class, or group*): *a class of forms of existence*. Its story, weaving ubiquitously through *The URANTIA Book*, really begins where *The URANTIA Book* teaches that *substance* is a *precipitant of energy* (42:4.1-42:4.14). *Energy*, when its internal rates of revolution slow down to a certain point, transmutes into the massive pliability that you and I know as *substance* (48:2.20).

There are beings, writes *The URANTIA Book*, called *Morontia Power Supervisors*, who wield multidimensional, multiphasic powers over spirit and physic (48:1.5; 48:2.1). In both Continuum Physicus and Continuum Spiritus they command the obedience of fiery-hearted *energy* and also its calmer manifestation, *substance*. These masters of realitization coordinate the inert reactiveness known as *physical energy* with the vitalizing *energy of spirit*. Ceaselessly they produce and direct the flow of this spirit-synchronized physical energy, known as *morontia energy* in contrast to physical energy which is not associated with spirital energy. Morontia energy is a morontial

pseudotransate of a morontio-spirital transate. Though physically derived, morontia energy is classified as non-physical. Through channels of morontia it streams, separate from those of spirit and physic (48:2.13).

The morontia Power Supervisors, relates *The URANTIA Book*, slow morontia energy to the point of precipitation. The precipitant, they transform into *morontia material*, a substance which, like its morontia energy sponsor, is *distinct from physic* (48:2.20). (*The URANTIA Book* does not indicate that the spirit reality allied with morontia reality is similarly distinct from ordinary spirit reality.) Morontia reality is in effect shifted along the scale of Continuum Physicus from the neighborhood we recognize as physical. For example, morontia substance realizes as its own unique set of elements—one corresponding to, but different from, each physical element found on the architectural spheres (48:1.3). Human eyes gaze through morontia realities unseeingly (39:4.16; 44:3.2; 189:4.11).

You and I shall require some new terms to help us explore this vista, which is opening to our view. *Continuum Morontius*, *Spatium Morontius*, and *Fortium Morontius* we envisage as those segments of *Continuum Physicus*, *Spatium Physicus*, and *Fortium Physicus*, respectively, which enstructure as *morontia energy* and *morontia material*. Structurates erected in this new realm, we shall call *morontiates*. Morontia charge, like Fortium Physicus, can enspatiate in Spatium Mindus. The resulting structurates are *morontiacepts*.

Morontia, instructs *The URANTIA Book*, designates a reality whose *warp* is *spirital*, whose *woof* is *physical*, and which occupies a *vast level* between the *spirital* and the *physical* (0:5.12). Since *morontia energy* is a morontial pseudotransate of a morontio-spirital transate, so, also, is *morontia material*, its *precipitant*. Morontia objects, therefore, respond to the overcontrol of spirit (48:1.5; 48:2.15-48:2.16; 48:2.2).

A new world confronts us. An enchanted land with its own textured substances. Sparkling crystals. Flowing liquids. And more. Thrilling overtones of spirit which grace its myriad objects, mechanisms, creatures, and the countless actions occurring within its framework. And an astounding truth takes form in our minds. *Morontia is a cloak that the world of spirit dons to make itself visible to those outside its dimensional boundaries.*

You and I devise more terms. *Spirontia*, a combination of the words SPIRit and morONTIA, shall designate the dimension of the *morontio-spiritual* transate that we are exploring. *Continuum Spirontius* is the ovracontinuum of *Continuums Morontius* and *Spiritus*. *Spatium Spirontius* and *Fortium Spirontius* are morontio-spiritual diliterates. Spirontial structurates, we shall call *spirontiates*. Spirontial charge can enstructurate in *Spatium Mindus* as *spirontiacepts*.

Morontia is the reality of the mortal afterlife and is to the *resurrected ascender*, or *morontia ascender*, what *physic* is to *humans* (47:10.7; 48:0.2-48:0.3; 48:1.6). Morontia material can enstructurate in Continuum Morontius as living morontia forms (42:12.11; 48:1.5). The *Fortium Morontius* of *morontial* subbrains is capable of transceptualizing, enspatiating in *Spatium Mindus* as *morontia mind* (42:10.5; 42:12.11; 110:2.6; 112:6.6), a *morontiacept*.

The pages of *The URANTIA Book* brim with material about the *soul*, which is easily recognized to be—as it is also portrayed by multilevelate reality—the *physical phase of a mindcept*. Within these extensive *URANTIA Book* teachings, eyes attuned to multilevelate reality concepts readily detect a familiar picture of the soul as a physically associated pseudotransate related to a spiritual adpseudotransate (multilevelate reality's *spirosoul*) and existing within a physico-spiritual transate (multilevelate reality's *transsoul*). In observance of the *URANTIA Book* concept of morontia as a physicality

distinct from what you and I ordinarily call physic, we rephrase this to: a *morontially* associated pseudotransate related to a spirital adpseudotransate and existing within a *morontio*-spirital transate.

You and I note that where the *pseudotransate morontia charge*, Fortium Morontius, enstructurates in Spatium Mindus as morontia mind, its transate ovracharge, *Fortium Spirontius*, enstructurates in Spatium Mindus as *spirontial mind*. And we realize that in discussing morontia structurates, we must remember that they are *pseudotransates* and that what they do is only a reflection of what their containing spirontial transates are doing.

5.7. *The URANTIA Book*: Morontia Reality

A tale of survival and transdimensionalization unfolds before our eyes in the dazzling *URANTIA Book* pearl as you and I look on, enraptured. After physical death, instructs *The URANTIA Book*, the sleeping souls of persons who have decided to undertake the *Paradise ascent* are *translated*. Ministering spirits transport them up beyond the earthly atmosphere. Through the reaches of space they speed, to distant lands of morontia. There, teams of ministering beings invest these slumbering souls in the first of a succession of bodies of *morontia* material of *increasing spirituality* (48:1.4-48:1.6; 48:2.21-48:2.22). A series of physical planets harbors these *morontia ascenders*, specially constructed spheres overspread by morontia environments of a beauty and spirituality that increases in step with the progressively spiritized morontia forms of the ascenders. These are the *morontia worlds*, the first seven being the *mansion worlds* (47:10.7; 48:1.1-48:1.2).

The URANTIA Book relates the far-flung story of the three mindal partracontinuums: *physical mind*, *spirital mind*, and *mindal mind* (this latter in terms of its pseudotransate, *mid mind*) (12:8.7; 111:2.8; 196:3.34). No

purely mindal personal beings, it instructs, are to be found anywhere (30:1.113); and neither spirital nor physical beings directly perceive the *soul* (133:6.7). Even the realm of morontia material—a physically associated reality—is not penetrated by *human vision* (190:2.3; 191:3.2). Morontia bodies and environments are perceptible, tells *The URANTIA Book*, to *appropriately sensoried* spirital and physical beings (48:2.15-48:2.16; 48:2.26).

You and I conclude, from the above description of bidimensionality, that the visualizations experienced by those spirital and physical beings have to do with *spirontial* bodies and environments. Corresponding to each *morontia* structurate is its adpseudotransate spirital structurate. It is only these pseudotransates that the spirital and physical beings see, spirontia projected into their respective planes of existence. And again we are reminded that where *morontia* is, there, too, is *spirontia*. And also morontia's spirital adpseudotransate.

In some instances, *The URANTIA Book* uses the word, *morontia*, as if this term were synonymous with *mind* or *a phase of mind*. This appears to emphasize the fact that *physico-spirital coordination* is a *function of mind* (9:6.3; 12:6.3; 101:5.8; 11:2.8). Completely different from this are *URANTIA Book* references to *morontia mind* (12:8.7; 16:4.5), the mind endowment of creatures occupying *morontia forms* (9:8.13; 30:4.15).

Morontia mortals (30:3.12) become more understandable to you and me when viewed by means of a concept we have employed previously: that of a *quindirectate*. The new, or *ascendant*, quindirectate of the *morontia progressor* is similar to the old, or *preascendant*, quindirectate of the *human experience*. The primary difference is that each physically enfortiated component of the human quindirectate is replaced, in the post-human quindirectate, with a morontia fortiate.

The five pseudotransates comprising the ascendant quindirectate are: *vitris*, *spirit mind*, *mindal mind (transsoul)*, *morontia mind*, and *morontia brain*. As the ascending personality constructs links between *morontia mind* and *spirit mind* through the total action of this *quintransate*, *ascendant soul growth* (66:4.9) occurs (hence, ascendant transsoul growth). Both the soul and the *morontia mind* are *morontiacepts*: Fortium Morontius enspatiated in Spatium Mindus. The soul, like *morontia mind*, is a Fortium Morontius phase of a diliterate of Fortium Morontius and Fortium Spiritus enspatiated in Spatium Mindus. Therefore the soul, like *morontia mind*, is classified as *morontial*. Enspatiated in Spatium Mindus, both *morontia soul* and *morontia mind* are, in addition to being *morontia realities*, *mindal realities*.

But soul is distinct from the mind of *morontia*. It is *soul*. It is *Mindum Mindus*, not *Mindum Morontius*. The Fortium Morontius of *morontia mind* enspatiates in *Spatium Morontius* as well as in Spatium Mindus. Unlike *morontia mind*, *soul* is *not* a dispatiate: its charge never enspatiates outside of Mindum Mindus. Associated through the transbrain with the *vittrion* as well as with the *morontia branion*, the *soul*, under the spiritizing influence of the *vitris* through the *spirital mind*, develops concepts coordinated with, but incorporating factors realitized *spiritward* of, the *morontia mind*.

The URANTIA Book describes *morontia material* as embodying a *functional spirituality* (48:2.22)—or, worded otherwise, as under the control of a *spirit* reality. In multilevelate reality terms, it *possesses a spirital adpseudotransate*. This endorses the idea that *morontia material* is a pseudotransate in a *morontio-spirital transate*.

Spirontial substance comprises an *intermediate reality* between the *physical* and *spirital* dimensions. This is true, also, of *morontia material* and all other *morontia reality* (16:4.6)—*morontia mind* and *morontia soul*—

because of morontia's spirital overcontrol. The Morontia Power Supervisors produce morontia material of increasing spirituality on each successive morontia world (48:2.16). Morontia material and morontia plant and animal life, though identical in basic *form* from morontia world to morontia world, display increased *functional spirital overcontrol* as the spheres are ascended (48:2.15; 48:2.22). Sphere by sphere, the morontia worlds progressively take on the aspect of spirital worlds. Spiritization of the soul on the morontia worlds is limited only by the potentials of each increasingly spirital morontia form and mind combination.

Some creatures inhabit estates between the spirital and physical but *are not morontia beings*—for example, the *univitatia* (43:7.1) and the *spironga* (37:10.2; 46:4.7). Univitatia, tells *The URANTIA Book*, are a spiritually uniform class of life (43:7.2). *Univitatia* is a combination of UNI (*one*), VITA (*life*), and TIA (in *The URANTIA Book: place, class, or group*). Resulting meaning: *a uniform class of life*—or perhaps *a class of uniform SPIRIT life* (since *spirit* is frequently defined as a *VITALizing force*). *Spironga* is perhaps a combination of SPIRit, ONt (*existence*), and GAia (*earth*): literally (and positionally), *existence between spirit and earth*.

The continuums containing the univitatia and the spironga could perhaps involve associations of physic and spirit analogous to those of spirontia but different in detail—for example, they could embody a different set of physically-derived elements, a separate group of spirital structurates, and their own unique transdimensional links.

The URANTIA Book instructs that the reason the soul, a mindal reality of the *mid mind* (111:2.8), is classified as *morontial* is that it exists in an estate between physic and spirit 111:2.8). But univitatia are not classified as morontial, though they, too, occupy such a plane. These physico-spirital beings live on morontia spheres with morontia ascenders, with whom they

share their quarters and interact as an extended family. Their forms are similar to morontia forms and are attuned to the scale of ascending morontia on the morontia spheres. A clue to their nonmorontia status could lie in the fact that physical substance and energy, tells *The URANTIA Book*, take on profoundly different manifestations at different levels in the universe. The reason the univiatia (and also the spironga) are not designated *morontia* could be that the physic in their physical phase is different than the physic in (or antecedent to) the physical (morontial) phase of the morontia ascenders.

5.8. *The URANTIA Book*: The Morontia Life

Morontia mortals, also known as *morontia progressors* (30:4.18), tells *The URANTIA Book*, can perceive both physical and morontial realities (44:0.17; 48:2.26). A quality of *depth* resides in two displaced views of a physical reality. Similarly, the differential between the observations of *spiritually inactive physic* and *spiritually influenced morontia*—a quality which you and I might call *morontia depth* (48:6.28)—represents factors of spirit reality.

Morontia *mota* is described in *The URANTIA Book* as a successor to, and advancement over, human philosophy, which is made possible by the dichotomously based vision realized in the morontia estate (48:6.28). *Mota* may be a pluralized or generalized form of the word *mot* (pronounced *moe*), meaning *a penetrating remark* (which in turn derives from the latin *motta*—alternately *muta*—meaning *utterances*). In *The URANTIA Book* appears a group of utterances of penetrating human philosophical observations that correspond to insights of morontia mota (48:7.1-48:7.30).

The new morontia ascender faces a period of discovery and mastery of the instinctual, emotional, and mechanical equipment of the morontia life

vessel. Only after this can *morontia will*—apparently the function of the ascendant quindirectate—emerge (112:6.5). But until the arrival of the will of morontia, states *The URANTIA Book*, the soul, with its humanly-evolved character patterns of reaction, functions acceptably (112:6.5;112:6.7; 112:6.9).

Within the subterranean instinctual reaches of the human mind twist and coil urges developed through long ages of prehuman evolution. With awesome persuasion, a phalanx of emotions enforces the biologic mandates of genetically programmed instincts. The associated spiritate in the human quindirectate modulates these animalistic but vitalizing drives with overtones of *spirituality*, producing the higher human sentiments (108:6.4; 108:6.7; 109:5.4-109:5.5; 110:2.3).

In the morontia life, instincts and emotions consist of *nonevolutionary* and *nonanimalistic* configurations of intertwined morontia and spirit (111:7.5; 113:2.5). The soul values previously developed through human life that resonate to these higher patterns of motivation provide the only impetus to *action, endeavor, and basic life activities* for the new morontia ascender. Increasingly during the morontia ascent, the spiritizing soul discovers, and assimilates into its metamorphosing structure, patterns of tendency inherent in the progressively spiritized spirontia mind as uplifted by the influence of the associated spirital mind.

Five hundred seventy successive morontia forms and minds clothe the soul of the ascender, one on each morontia world of progressively spiritized substance, flora, fauna, and culture (48:1.5-48:1.6; 48:2.15-48:2.16). After ever more spirital growth, relates *The URANTIA Book*, the soul—formerly a physico-spirital coordinating phase of mind—soars beyond physical tabernacles and physically related values. Exalted, totally *spirit* in nature (30:4.20-30:4.21), the previous morontia ascender receives a *spirital form*

(30:4.20) and a *spirital mind* (39:2.6). And the new *spirit ascender* (30:4.23; 12:8.1; 42:12.19) departs from the highest morontia world for the initial sphere of the life of spirit. Like the morontia worlds, the spirit worlds are material spheres (14:2.1).

The URANTIA Book teaches that mind responds to spirit overcontrol (9:4.5; 42:12.15). The Universe Mother Spirit, it tells, manifests *impersonally* in a partateward direction as the *seven adjutant mind-spirits* (36:5.4), enveloping all human and animal minds on a planet-by-planet basis and causing the cosmic mind of the superuniverse Master Spirit to enstructurate into relative individuations, separate minds of the creatures of the planet (9:5.4). Each adjutant mind-spirit is an influence of an individually unique nature upon all the individual material minds on the planet of its activity (36:5.2; 36:5.6-36:5.12). The first five adjutant mind-spirits are the continuing source of animal and human mind, comprising the material reactions and instincts, while adjutant mind-spirits number six and seven function only with human mind (36:5.13). Human intellect, relates *The URANTIA Book*, resides in the rhythmic pulsations of the adjutant mind-spirits (117:5.7) (bringing to mind the way the intelligence contained in a radio wave resides in the modulating pulsations superimposed upon its constant-frequency carrier wave).

Distinct from the seven adjutant mind-spirits, the *personal* presence of the Universe Mother Spirit as a diffuate local universe circuit—the *Holy Spirit*—*encircuits* adjutant-spirit-prepared human minds capable of moral decision into her multiate, sensitizing them to the function of the Spirit of Truth, which is active on individual planets throughout the local universe (34:5.3-34:5.4; 36:5.4).

The Holy Spirit, an overate vitris, provides a uniform spirit influence for a *whole* local universe. Each Holy-Spirit-encircuited, Spirit-of-Truth-

endowed mind, teaches *The URANTIA Book*, becomes host to an individual, *mind-indwelling* vitris called a *Thought Adjuster* (34:5.4), which is *the presence of the Universal Father* (107:0.4; 107:1.2). An unattenuated *fragment of Deity* (2:1.11; 107:1.2; 107:4.1), a *free unitention*, the impersonal Thought Adjuster is sometimes referred to as *spirit* (107:6.4), but its levelate is described in *The URANTIA Book* as primalateward of the point where spirit diverges from any other dimensional reality (107:6.4-107:6.6); in multilevelate reality terms, primalateward of the segmentive levelate.

It is the Thought Adjuster who keeps the living spirit transcripts of those mortal memories that possess spirital value, from the time when the material mind perishes at physical death until the previously physical mortal is resurrected on the mansion worlds as a morontia mortal (47:4.5; 112:6.4). A surviving soul is destined to *fuse* with the associated Thought Adjuster sometime during the morontia experience, factualizing, through this oneness-of-being with the divine indweller, the attainment of eternal life (5:1.11; 40:7.5; 47:9.5; 112:7.1-112:7.19).

5.9. *The URANTIA Book*: Guardian Seraphim and the Soul

Drifting in our craft on the sunswept ocean and gazing into the *URANTIA Book* mindate pearl, you and I encounter the concept of the *seraphim*, or *angel*, who watches over a human soul (*one* angel is described as really *two* seraphim, who work in complementary pairs). The seraphim, teaches *The URANTIA Book*, are discrete personalities, finalates of the local universe Mother Spirit. It is these bright beings who deliver surviving human souls to the mansion world *resurrection hall* for reunion with their waiting Thought Adjusters and awakening in morontia forms.

An unexpected intimacy between the seraphim and their human

subjects seems to be implied throughout the *URANTIA Book* narrative, which teaches that like a human mother, the guardian seraphim provides the *substance* for the human's new morontia form for the awakening on the mansion world (30:4.15; 42:12.11). Consecration to the will of the Universal Father is described as the key to survival (111:5.1-11:5.4) or, more simply, *faith in God's love* (137:8.17). If the mortal has made a *supreme decision to become godlike*, consequently being assigned a *personal guardian seraphim* (in contrast to a seraphim of group guardianship), the personal seraphim will, after the mortal's life in the flesh, accompany the resurrected ascending being through increasingly spiritual life after life as a visible associate.

The URANTIA Book teaches that the seraphim is in possession of the mortal soul after the mortal's death (47:3.3; 112:5.19). Suggestions of intimacy grow as you and I read in *The URANTIA Book* that a seraphim of *group custody* is capable of maintaining thousands of *slumbering souls* in an unexplained type of custody pending a group resurrection (113:6.9), possibly requiring assistance from others *in order to divest herself of them* (112:5.9; 113:6.10). *The URANTIA Book* describes the soul as *lodged* in the custody of the seraphim (113:6.10), a term suggestive of an *inherent* type of custody. We encounter a description of the guardian seraphim as the *encompassing* seraphim (113:4.5) and a statement that her major responsibility toward the soul is to *guard* it (113:5.4).

Our minds search for an understanding of the possible connection that *The URANTIA Book* implies between the seraphim and the associated soul. We wonder: *where is the soul supposed to be with respect to the guardian seraphim? How could a seraphim of group guardianship meet the needs of several subjects at once, particularly if they were in widely separated locations? How would the seraphim find the soul of a deceased human whose body had been annihilated?* At human death, the guardian angel is described

by *The URANTIA Book* as *leaving immediately*, but *not* as *gathering up* anything (113:6.2).

Drawing on our background in multilevelate reality, you and I develop a theory taking account of these factors. The human soul as visualized in *The URANTIA Book*, we theorize, is *a part of the guardian seraphim's personal realities*, enspatiated in an area of Spatium Mindus that is enstructured in a mind of her personal equipment. We refer to this hypothetical mindal structurate within the person of the guardian seraphim as the *amnion*, the place of development of the soul (which is described in *The URANTIA Book* as being in embryonic estate until mortal death, the time of *delivery of the infant soul*).

Stepping back from our new concept, you and I examine some of its implications. *The URANTIA Book* teaches that a seraphim can *envelop*, or *enseraphim*, living nonmaterial beings of all orders into her person in order to convey them to remote destinations (13:1.20; 39:2.8-39:2.13; 39:5.10). She appears to transport no more than a few—most likely only one—living *supermaterial* persons at a time (74:0.1; 75.6.3). Perhaps, however, a single seraphim could carry *many* living *human souls*, embryonic as they are, more yet in the sleep of death, which might not demand as many energies from her.

Picture one or a hundred souls of living humans enspatiated warmly in the seraphim's amnion, nourished through the natal umbilical by her inner energies. Thousands more souls, of humans who have met mortal death, could drift sleeping, isolated from the energy systems of human bodies, each awaiting resurrection or, alternately, the dissolution (2:3.3-2:3.6) of the factors of the unresurrected soul. A writer of *The URANTIA Book* mentions having been advised by a local planetary supervisor not to reveal some of the interesting aspects of what happens to the soul in death (112:5.11). This unexplained proscription seems puzzling; but our amnion hypothesis, if at all

applicable to the *URANTIA Book* perspective, could possibly be unsettling to some.

5.10. *The URANTIA Book*: Trinities

As you and I gaze at the *URANTIA Book* pearl before us, we experience the dawning realization that the lustre, itself, of this mindate gem is a reality that we can explore. This imbuing glow is *Deity* (multilevelate reality's *unitence*), casting everywhere around it the flashing luminance of *divinity* (multilevelate reality's *unitivity*).

Deity, teaches *The URANTIA Book*, is *undivided and indivisible unity* (103:7.3; 117:3.9). *Deity realities* always seek manifestation as *personality* (0:12.14); in fact, *personality* is a level of deified reality (0:5.1). *Divinity* is the *unifying quality of Deity* (0:1.16).

Reality, relates *The URANTIA Book*, derives from the existolute, or Paradise, phase of existence, which corresponds to multilevelate reality's *Statum Originus*. Reflecting from the existolute finalateward, through the prefinite phase (multilevelate reality's *Statum Exemplus*) of the *absonite* level (multilevelate reality's *Statum Transcendus*) into the finite level (multilevelate reality's *Statum Emulus*), reality then ascends into transcendental consummation in the postfinite phase (multilevelate reality's *Statum Advocus*) of the *absonite* level and attains final destiny at the experolute level (multilevelate reality's *Statum Destinus*).

The URANTIA Book applies an individual *totality adjective* to each experiential reality level. *Supreme*, *ultimate*, and *absolute* signify the total reality of the *finite* (multilevelate reality's *emulative*), *absonite* (multilevelate reality's *transcendative*), and *experolute* (multilevelate reality's *destinative*), respectively. *Supreme values*, for example, are *values that attach to all of*

time and space as a single totality.

The word, *God*, as it is encountered in *The URANTIA Book*, refers to *some personality of Deity: God the Son*, for example, or *God the Supreme* (0:2.6-0:2.18).

The appellations *God the Supreme*, *God the Ultimate*, and *God the Absolute* designate the *personality* associated with the *experientially unified totality* of the *finite (emulative)*, *absonite (transcendative)*, and *experolute (destinative)* levels (statums), respectively (0:2.15; 0:2.17-0:2.18). *God the Supreme*, for example, is the *personality* that will one day be synthesized with the *power control of the total creation of finite time and space* (the *Almighty Supreme*), the joint reality of the two comprising the *Supreme Being* (0:7.7). *God the Supreme* is the maximum total reflection of triune Paradise Deity that can be projected into finite time and space (Statum Emulus) (0:7.7; 115:6.8).

The mysterious, godhead-spanning concept evoked in *The URANTIA Book* by the denomination, *trinity*, you and I recognize as multilevelate reality's *trinate*, or *treity*. Radiative triniates, gravitative triniates, and trinitivities flow in concept through the reality portrayal filling the pages of *The URANTIA Book*, mutually undifferentiated, mutually unexplained, all designated by the term, *trinity*.

Each of the three types of *treity*—radiative trinate, gravitative trinate, and their twofold combination as a trinitivity—corresponds exactly to an individual type of *trinity* described, but not individually named, in *The URANTIA Book*.

Well understood concepts greet our inquiring minds in the *URANTIA Book* instruction that only *Deity*, and not personality or any other reality, can join in a trinity (0:12.4; 10:4.4; 10:6.2; 104:2.3; 106:5.3-106:5.4); for you and

I are already acquainted with the multilevelate reality definition of a *treity* as the combination only of *unitences*; i.e., *unipotences*—and, as you and I shall see below, some (trans-estatally Deified, or unipotized) *unitivences*. Since *The URANTIA Book* describes the Paradise Deities as *persons* as well as *Deities*, and since it also relates that only *Deity* is contributed to trinities, you and I perceive that trinities are *fractal* in nature, as also are multilevelate reality's trinitates.

Trinities, relates *The URANTIA Book*, can be *existential* or *experiential*. An example of an *experiential* trinity is the *Deity* of the Supreme Creators, the *Deity* of the Architects of the Master Universe, and the *Deity* of the Supreme Being as the prototons in a gravitative trinity, their oneness over their unialities joining together the personality of *God the Ultimate* with the the superpower control of all of the supertime and transcended space of absonity, resulting in the empowerment of *God the Ultimate* (0:9.1-0:9.2; 0:12.6; 106:8.10). This trinity is known as the *First Experiential Trinity*, also as the *Trinity Ultimate* (0:12.6; 31:9.14).

The existence of two types of triniatal treities—one (radiative) possessing *two* unifying prototons and one (gravitative) possessing *three* unifying prototons—corresponds to the (unexplained) *URANTIA Book* teaching that trinitization can involve *two* Deities or alternately can involve *three* Deities (13:1.12; 13:1.13).

The URANTIA Book describes the existential trinitization of the Infinite Spirit—the Conjoint Actor—by the Universal Father and the Eternal Son, in which the Infinite Spirit *Deitizes* through conjoint creation of the central universe of Havona (8:1.7), including both its physical and spirital realities (8:1.4-8:1.5). You and I understand this, for we perceive it, through multilevelate reality-attuned eyes, as a conipotization—more specifically, as the conipotization of Multon, the duo-bisynthal treotron in the duo-trinitivity,

Anprimavum, through the act of the creation of his coniality, Havona.

The URANTIA Book tells of the unsuccessfully attempted eventuation of the 28,012th Architect of the Master Universe (31:9.10), which you and I perceive, in our multilevelate reality frame of reference, as an *unsuccessful* unitent unialitization terminating in unitent *deunitentionization* because of the unavailability of any matching uniality.

5.11. *The URANTIA Book*: Finaliter Trinitization

The creation of a Paradise Creator Son on the Isle of Paradise by the Universal Father and the Eternal Son joined in the bonds of creative union (21:1.1-21:1.2) is a radiative trinitization, the first type of *URANTIA Book*-revealed trinity, where *two original realities* create a *third, derivative reality*. So, also, as you and I shall now see, is *finaliter trinitization*, where *two finaliters* produce a *third being*, a *conjoint offspring* (22:7.1-22:7.2).

The URANTIA Book relates a story of postmortal glory in which perfected mortals who attain the status of sixth-stage spirits, upon the attainment of Paradise and the Universal Father, are subsequently mustered into the *Corps of the Mortal Finality* under eternal oath of allegiance to the Paradise Trinity, becoming *finaliters* (30:4.31; 31:1.3; 31:8.4; 117:7.7).

Sometimes, tells *The URANTIA Book*, two finaliters can *trinitize*, thereby actualizing their joint concept of trinitization as a living being: a *creature-trinitized son* (22:7.1-22:7.14).

How, you and I wonder, *can The URANTIA Book teach that glorified ex-mortals, who are not Deity, engage in trinitization, when it also teaches that only Deity can trinitize?* The answer lies in the multilevelate reality description of treities.

A finaliter trinity is a biunitratiate. It is a *unitivent*—not a *unipotent*—triniate. A unitivent triniate can only exist if each triniatal unitant (unitivon) is perfectly unified internally so that the unitivonic unitivention can submit the internal, or direct (endionic), unitivonic uniality to the unitivent triniate, thus satisfying the unitence completiality criterion. Such perfect internal unification of a unitivon, however, can only be obtained by the unitivon's being aligned as a unitant with a unipotatal unifier so as to be an expression of *unipotence*—*Deity*. Thus, through trans-estatism, unitivity attains to Deity and Deity simultaneously attains to unitivity. *Unitivence* and *unipotence* can be used as relative terms within the *framework* of a given unitence. Unitivence—divinity—with respect to one's *unipotateward* realities (one's unifier) is, when successful in unifying one as a unitant into one's containing unity, unipotence—*Deity*—with respect to one's subject unialities, either endionic or exionic.

From this, you and I perceive the consistency in the *URANTIA Book* teaching that finaliters can trinitize, even though it also instructs that only *Deity* can trinitize. Finaliters are described in *The URANTIA Book* as *divine* (103:7.2; 108:0.1; 111:2.2; 116:3.4; 117:4.8; 117:6.8), but not as *Deity*. *The URANTIA Book* teaches that the term, *God*, refers to a *personality of Deity* (0:2.6-0:2.18). It also teaches that finaliters are destined to become *personalities of the Supreme* (117:5.3-117:5.4), who *is* a Diety. (The phrase, *a Deity*, in contrast to the single word, *Deity*, refers to a *being* who *possesses* the attribute of Deity). The fact of the ability of finaliters to treitize, combining together their individual *unitences*, which are *unitivences*, reflects their Deitizing divinity as personalities of the Supreme, *divinity* becoming *Deity*, *unitivity* and *unipotivity* shown ultimately as *one*, *God the Finaliter* (48:8.4).

In order to receive permission to undertake trinitization, teaches *The*

URANTIA Book, two proposed finaliter partners (prototons) must demonstrate beforehand that each already has independently envisioned the same concept to be trinitized (22:7.5). This prerequisite is understandable, for its satisfaction evidences that each of the two is under the influence of a common unifier leading each in the direction of the trinitization concept.

Long periods of time can elapse before the conjoint finaliter concept personalizes (22:7.6). The two finaliters must, as a part of their process of trinitizing, *experientially and jointly become one* with regard to *a particular concept of being*. The trinitized offspring *is* their oneness in this concept—is this concept come to life and personalized (22:10.2-22:10.9): their conjoint duotronic unitence, unialitized by their joint experience in living and nurturing the concept.

From our multilevelate reality studies, you and I know that the unitentions and unialities of unitent multiunities must be *perfectly unified* and, inaccordance with the unitence completiality criterion, that unitent multiunities must be *completial* multiunities. Thus we understand the reason behind the *URANTIA Book* teaching that all *experiential* unitent multiunities, whether they are *unipotent* (Deity) multiunities (as the experiential trinities described in *The URANTIA Book*) or *unitivent* (divinity) multiunities (as the finaliter trinitizations described in *The URANTIA Book*), require *long periods of time* in which to *experientialize*.

This requirement of completiality status also explains the *URANTIA Book* teaching that a creature-trinitized son, after subsequent re-trinitization by the Paradise Trinity, embodies *all of everything* regarding the trinitization concept (22:10.2).

In bringing their trinitized offspring into being, the two trinitizing finaliter forbears undergo a sublime experience. They come *literally* to *share*

one spirit on the ultimate (totalized transcendative) *level* (22:7.7-22:7.8), an instance of unifier-unitant/unitant-unifier trans-estatism; that is, *expandence* involving the *transcendence* and *immanence* terminants of both of its *translevelence* cycles. The single trinitizing episode of these two exalted individuals *exhausts* their *trinitizing potential* (22:7.3)—a limitation that does not apply to the infinite Deities when they create through trinitization, supplying exionic unialities to their offspring, from infinite triates over which they are unipotates.

Since finaliters are not unipotates over any triates, the unialities they supply to their conjoint unitent offspring are *endionic unialities*, taken from *their own personality realities*. This explains the *URANTIA Book* teaching that one of the trinitizing partners gives up to the trinitized offspring some personality prerogatives (22:7.7-22:7.9), resulting in apparent modification of the personality of that parent. This further evidences that a finaliter triniante is a union of *unitivences*, constituting a *unitivent biunity*, and that the offspring is a *unitivon*.

In the far future, when the Supreme Being shall have actualized and all finite evolution will be complete, tells *The URANTIA Book*, the modified member of the finaliter trinitizing pair will again be as before, with no loss of personality prerogatives (22:7.7-22:7.8). The reason for this would seem to be that at that time the Supreme Being, newly attained to full personal function, will be able to take over from the modified trinitizing partner the continuing task of supplying the finaliter-trinitized son with personality realities.

The URANTIA Book does not explain in detail other sub-Infinitumal triune relationships (inter-infinitonal relationships), only referring briefly to *triunities* and *triodities*. It does, however, tacitly teach the function of these relationships. The Paradise component of multilevelate phenomena, it

relegates to an ambient background participation, by employing the *locative* (rather than *structural*) descriptor: *in the presence of Paradise* (0:3.22; 9:0.1; 105:2.7).

5.12. *The URANTIA Book*: The Paradise Trinity

As these divine mysteries open to our eyes, you and I wait, gazing upon the *URANTIA Book* mindate pearl in the great, sacred ocean of human thought, for the lustre of its Deity concepts to reveal to us the other types of trيناتes that we know, from our study of multilevelate reality, exist. Our confidence is soon justified. There. See, swirling within the spheroidal luminance, the *URANTIA Book* portrayal of a second type of trinity, the joining of *three* Deity creators (or consummators). This, comprising as it does *three* unitants, is a *unitent triunity*.

A unitent triunity is a *triunital*, or *gravitative*, *triniate*. The dominant attribute of this type of trinity is *unification*—the *three* becoming *one*. This attribute is characteristic of the *experiential trinities* (0:12.6-0:12.9), which, being *triunities of Deity*, or *unipotence*, are *gravitative triniates*. The experiential trinities are: the *Trinity Ultimate* (also known as the *first experiential trinity*) and the *Trinity Absolute* (also known as the *second experiential trinity*). The *Trinity Ultimate* is the *triunity* of the *Deity of the Supreme Creators*, the *Deity of the Architects of the Master Universe*, and the *Deity of the Supreme Being* (0:12.6; 31:9.14; 106:3.2). The *Trinity Absolute* is the *triunity* of the *Deity of God the Supreme*, the *Deity of God the Ultimate*, and the *Deity of the unrevealed Consummator of Universe Destiny* (0:12.7; 106:5.1).

Having encountered the two triniatal types of multilevelate treity in the pages of *The URANTIA Book*, you and I cast our eyes about in the Deity glow

for the final, and most complex, form of treity. We seek an occurrence of the two-story *trinitivity*, a *unitent biunity* whose triune versotonic derivatives are themselves the finalateward protoate of a *unitent triunity*. And we discover one which, as presented in the temporal sequential language sometimes employed in *The URANTIA Book* to describe the relationships of eternity (0:3.20; 6:0.2; 6:0.4; 8:0.4; 105:1.5; 105:3.10), appears, in the non-multilevelate reality perspective, to be *two separate triniates*.

Enthralled, we read the *URANTIA Book* account of the actualization of the Infinite Spirit. The Infinite Spirit, the *URANTIA Book* instructs, actualizes as the *oneness* of the Universal Father and the Eternal Son (8:0.1-8:0.3)—which you and I recognize as the duo-duotronic sumotron in a *unipotent biunitratiate*—a *unipotent radio-triniate* functioning as a *trititivital radium*. Subsequently (on a *finalateward*, not a *temporal*, basis) the Infinite Spirit voluntarily joins as one with the Universal Father and the Eternal Son, pledging eternal loyalty to them (8:1.2-8:1.3).

Excitedly, you and I recognize this twofold transaction of infinite Deities as the trinitivity, *Persospirivum*, which we encountered in our earlier multilevelate reality exploring. The Universal Father and the Eternal Son are the radiumic prototons, *Oron* and *Viton*, respectively. The Infinite Spirit is *Spiritus Multonus*—the duo-duotron—and is the spirital aspect of *Multon*, the duo-bisynthal treotron in the duo-trinitivity, *Anprimavum*, in which *Persospirivum* is one of the two co-trinitivities.

In *Persospirivum*'s companion co-trinitivity, *Materophysivum*, the Universal Father and Paradise are the radiumic prototons *Oron* and *Formon*, respectively. The Universal Manipulator is *Physicum Multonus*—the duo-duotron—and is the physical aspect of *Multon*. *Multon* as the duo-trinitivital duo-bisynthal treotron is *both of these beings*—*Spiritus Multonus* and *Physicum Multonus*—as well as being *The URANTIA Book's Third Source*

and Center, the source and controller of the universe of mind.

From all of this, you and I begin to realize why *The URANTIA Book* employs such a diverse collection of appellations to designate the presence and performance of Multon in varying universe situations. The *Infinite Spirit*, administering all post-Eternal-Son spirit, is multilevelate reality's Multon as *Spiritum Multonus*. The *Universal Manipulator*, ruling all post-Paradise physic, is Multon as *Physicum Multonus*. The *Third Source and Center*, creating and upholding all mind, is Multon as *Focalum Multonus*, the controller of *Focalum Ordinomindus*. And the *Conjoint Actor*, carrying out the combined purposes of the Universal Father and the Eternal Son, is Multon as the duo-duotronic agent of Viton (the Eternal Son) and Oron (the Universal Father) (9:1.1-9:1.5), whether it be as *Spiritum Multonus* or *Physicum Multonus*.

In its presentations of the infinite triunities of the Seven Absolutes of Infinity, *The URANTIA Book* primarily addresses the *personal* aspect of being, as contrasted with the *material* aspect of being. Even though it teaches that Deity encompasses *impersonal* components as well as *personal* factors and is cognizant of *physical energy* as correlated with *spirit* by the Conjoint Actor (56:6.1; 103:7.3; 106:5.2-106:5.3), *The URANTIA Book* rarely addresses the impersonal aspects of Deity or of Deity multiunity. The co-trinitivity, *Persospirivum*, it mentions, describing some of its structure and function, in descriptions converted from the concepts of *multilevelate relationships* into the visualizations of the *sequential transactions of time*. But *Persospirivum*'s companion co-trinitivity, *Materophysivum*, is not directly mentioned in *The URANTIA Book*; neither is its encompassing duo-trinitivity, *Anprimavum*. Nor is the unitent duo-biunity, *Anprimalum*, which is *Anprimavum*'s radium, mentioned, or the *materiality*-related co-biunity within *Anprimalum*, *Materophysicum*—only *Anprimalum*'s *personality*-

related co-biunity, *Persospiritum*.

The URANTIA Book addresses Anprimavum's impersonal Deity aspects and corresponding structuralities in a few rudimentary statements. *The Universal Manipulator*, it tells, depends upon *Paradise* (Formon) for his physical empowerment (as does his multilevelate reality persona, Multon) (9:3.7-9:3.8). Deity encompasses impersonal components as well as personal factors, it relates, and is cognizant of physical energy as correlated with spirit by the *Conjoint Actor* (56:6.1; 103:7.3; 106:5.2-106:5.3).

The fact of impersonal Deity realities conjoining as a co-trinitivity with the Paradise Trinity, which is *one* co-trinitivity in multilevelate reality's duo-trinitivity, *Anprimavum*, *The URANTIA Book* addresses, as you and I have seen earlier, with the recurrent qualifying phrase, *in the presence of Paradise* (0:3.22; 9:0.1; 105:2.7).

The term, *triunity*, as used in *The URANTIA Book*, carries a similar meaning as it does in multilevelate reality except that in *The URANTIA Book* the meaning is restricted to triunities of *infinite unitants*, which can only be the Seven Absolutes of Infinity (to which you and I shall refer, on occasion, simply as *the Absolutes*). A triunity requires a unifier. And the estate of a unifier must exceed that of its unitants. Only the Universal Father, therefore, capable of unlimited primalatic manifestation, could function as the unifier of a triunity involving the Absolutes. Thus, only those associations of the Absolutes *that include the Universal Father* can be triunities in the *URANTIA Book* meaning of the term. Any combination of the Absolutes that does not include the Universal Father could have no unifier and thus would only be a *functional association*, not a *unity*. The name given by *The URANTIA Book* to such a unifierless association of Absolutes is *triodity* (104:5.1).

5.13. *The URANTIA Book*: The Deity Embrace

Though *The URANTIA Book* teaches directly about the *infinite* triunities (104:3.1-104:4.47), it teaches only indirectly about *subinfinite* triunities, describing individual cases but not categorizing or naming them. It does not include them in its definition of *triunities*. In some instances, it refers to a subinfinite triunital multo-unity of living beings as a *class*—but not in the sense of a structurate. As an example, the Paradise Trinity brings seven types of *Reflective Spirit* into being (17:3.1); that is, the Paradise Trinity is the primalate of the Reflective Spirits in a non-temporal source relationship. Each Reflective Spirit corresponds to a versoton in the triunity of the Universal Father, the Eternal Son, and the Infinite Spirit (17:3.1). The Reflective Spirits comprise a *versate* similar to the versate that is the *Master Spirits* (17:3.1), the latter being sevenfold Deity derivatives of the *Infinite Spirit* (16:0.1-16:0.9).

Each superuniverse headquarters, relates *The URANTIA Book*, is provided with one of each type of the *Seven Reflective Spirits*, accruing a complete versate of a Father-Son-Spirit type of triunity (17:3.1). Each Reflective Spirit creates a *Reflective Image Aid*, with which to communicate with the Ancients of Days who rule the superuniverse concerned (17:4.1-17:4.2). Such communications can require *one, two*, up to *seven* of the Image Aids (hence Reflective Spirits) (17:4.2). This is because *that which is being communicated* comprises various facets of the unity of the Reflective Spirits and is therefore supersummative of the spirits themselves, synergistically actualizing various aspects of the superunital oneness of the Father, Son, and Spirit. In other words, the communication is really from the *Paradise Trinity* or *various of its gravio-triniatal*, or *graviumic*, *versotons*—the *sevons*.

See, among the vast *URANTIA Book* concepts of subinfinite triunities, the *Ancients of Days*—Trinity-origin beings (18:3.1-18:3.3)—themselves requiring, at various times, *one, two*, or *all three* of their number in order to

carry out certain tasks (17:4.2; 18:3.5), which sometimes correspond to *monotronic* tasks, sometimes *duotronic*, and sometimes *treotronic*—always *versotonic*—always in terms of the *gravio-triniatal prototons*, *the trivons*, of *the Paradise Trinity*, OF whose versate the Ancients of Days are a versotonic, or perhaps a versal, image and IN which the Ancients of Days have their existence.

As you and I eagerly follow the swirlings of the Deity glow of the *URANTIA Book* mindate pearl, we notice the recurring concept of an *embrace*, signifying a relationship in which Deity associates with non-Deity. And we recognize the *URANTIA Book* concept of an *embrace* as the action of a unifier upon a multo-unity and its component multiatons.

Cherubim, relates *The URANTIA Book*, are an order of ministering spirit just below the *seraphim*, and, like the seraphim, are created by the Local Universe Mother Spirit and work for the development of the souls of individual mortals (26:1.14; 38:7.1-38:7.7). *Deserted cherubim* are those cherubim whose mortal subjects have passed through the portals of material death; for though *seraphim* may accompany their subjects after death, *cherabim* do not (38:8.5).

Sometimes the Mother Spirit *embraces* deserted cherubim (38:8.5). As the focalate of their very being—the focalatic unifier in their triate of identity—she thus transmutes them to a higher estate of being, to the status of *Mansion World Teachers*, a separate order that works with resurrected morontia mortals on the mansion worlds (38:8.5). No details are given about the multiplicity of cherubim included in a specific such embrace.

Subsequently the Universe Mother Spirit re-embraces some of these once transformed, then progressively experientialized, Mansion World Teachers, transmuting them into full *seraphim* (38:8.6). In this transaction,

she unifies them in a body of *seven thousand* (38:8.6), grouping them into the *summultiatons*, or *total multiatonic population*, of a multo-unity in a specific *seraphim triate*, in which she is the focalate. As the experientializing new seraphim function in the versate—the *experium*—of this seraphim unity, it is up to them, under her unifying, *seraphimizing* influence, to manifest her realities and superrealities in their various unital and subunital phases and superphases.

As you and I ponder this migration-of-being through diverse multo-unities, we realize that such a mechanism is necessary if intelligences are to transmute from one estate to another. Few beings work alone on high, teaches *The URANTIA Book* (28:5.14): in one way or another, all are working associates of their fellow unitons.

The *embrace* of the *Paradise Trinity* creates various types of multo-unities of postmortal ascenders in various numbers. Groups of *seven thousand ascenders* become the protoate in unities of *Those Without Name and Number* (22:4.1-22:4.2). *Seventy-thousand ex-mortals*, clasped in the Trinity embrace, become a unity of *Those High in Authority* (22:3.2). A unity is formed by the influence of the unifier upon *each individual unitant*. Thus, in carrying out their *individual* roles *as prescribed by the unifier*, the unitants are the vessel of the actualization of the *unity itself*.

Seraphim are *projected*—as *The URANTIA Book* calls it—by the Universe Mother Spirit, in *unit formation*, 41,472 at a time (48:1.1). Certain *pattern angels* and *angelic archetypes* are involved in this process (48:1.1), perhaps as *focalates* for *seraphic multo-unities* in triates in which the Mother Spirit, as diffuate, empowers them.

On Paradise, some *ex-mortals* are *embraced by the Paradise Trinity* in multiates of *seven-hundred thousand*, becoming *Mighty Messengers* (22:2.5).

When some *creature-trinitized sons*, the offspring of *finaliter trinitization*, are subsequently *embraced by the Paradise Trinity*, they are grouped in multiates of *seven thousand* (22:9.1). *Trinitized Ambassadors* are embraced in classes of *seven thousand* (22:6.1) and *Trinitized Custodians* in classes of *seventy thousand* (22:5.5). Inter-superuniverse unification, it appears, is obtained or enhanced by assigning one-seventh of any given multiate to each superuniverse (22:5.5; 22:10.5; 23:0.2).

To be fused with a spirit *fragment* of an entity is to be incorporated as a *multiaton* into a multo-unity controlled by that entity. On young worlds, each surviving mortal will sometime fuse with a fragment, not of the Universal Father, but of the local universe Mother Spirit (52:1.5-52:1.6). In rare cases, an ascending mortal of the order that normally fuses with Thought Adjusters fuses, instead, with a fragment of the local universe Creator Son (40:8.1-40:8.3). Spirit fusers (spirit-fused mortals) are restricted to the confines of the local universe (40:9.9-40:10.1), and son-fusers (son-fused mortals) are restricted to the superuniverse (40:8.5; 40:10.1). Every fuser of every type is generally restricted to the level of origin of their fusion spirit (40:10.2), though spirit fusers and son fusers sometimes travel beyond, and even reside beyond, these locations (40:8.5; 40:10.2; 40:10.9-40:10.10).

When the presence of a particular local universe *Spirit fuser* is required on *superuniverse headquarters*, *transformations of being* are first rendered in the Spirit fuser (40:10.9). These alterations would seem to include, among other things, the incorporation of such beings, by a *superuniverse unifier*, into a *superuniverse multo-unity* of function. In a similar manner, Spirit fusers and Son fusers are sometimes transformed into a *Havona* or *Paradise* estate of being and relocated to Havona or Paradise, respectively (40:10.9-40:10.10).

On the Havona Circuits, each circuit a ring of billions of Havona worlds, the *Spirits of the Circuits* are *unifiers* of their respective *multo-unital*

circuit populations, one spirit for each circuit (14:1.9; 17:1.3; 17:5.4-17:5.5). The *first-eventuated Architect of the Master Universe* coordinates *all Paradise intelligences below the status of Deity* (31:9.1; 31:9.3). This absonite being either is the *sub-Deity unifier* of the multo-unity of all sub-Deity Paradise intelligences or else is the *multo-unital manifestation* of such a unifier.

This phenomenon of multo-unital group classes encompassing, even *comprising*, different orders and sets of beings leads to a thrilling insight. You and I agree that the term, *genus unity*, or *genon*, shall signify *a multo-unity comprising the total population of a given order of being*. *All of humanity*, for example, is a genon. Or *all of angelity*. Or *all of mansion world teacherhood*. And through this viewpoint we perceive that the fact of an individual's being influenced by the unifier of the individual's genon has value *not only at the level of the individual*. The *genon itself*—the *totality*—is developing, experientializing super-realities of the unifier, growing intricate, dynamic patterns of supersummative-ness that cast the unifier over the face of the entire multo-unity.

An individual thus possesses meaning with respect to the whole. In fact, an individual is only connected to another individual *through their joint (existential) unifier*, hence, in an experiential sense, through their *joint unity*—which is exactly what *The URANTIA Book* says about *parts* with respect to a *system* (112:1.17). And thus the Supreme, who is interested exclusively with the total—total world, total system, total universe (10:7.2)—is emerging levelate by levelate in multiple, transcendent, and wonderful aspects over *genons* and *super-genons* and beyond.

5.14. *The URANTIA Book: To Enter Paradise*

On Paradise, tells *The URANTIA Book*, motion is not *inherent*; it is *volitional* (11:2.11). Paradise substance, apparently analogous to multilevelate reality's ordinophysics, is described as composed of *stationary* particles. *Time* as we know it is described as *not existing there*. *Paradise consciousness*, portrayed as a type of *sequence consciousness*, seems to our multilevelate reality outlook to be the *sequence consciousness* of *ordinotime* as contrasted with the *interval consciousness* of *emulotime*.

One might imagine that Paradise, since it is an absolute, is not invaded by *other* absolutes. Paradise substance as described in *The URANTIA Book*, however, is primalate in a *compound field*. Paradise substance is described as the *space potency* of the *Universal Absolute* (reminiscent of a supercharge field) interspersed with *Paradise Area* (calling to mind a superspace field) (11:2.9-11:2.11). This composite comprises, from a multilevelate reality perspective, a continuum: *Continuum Ordinophysics*.

URANTIA Book concepts stretch away from us in all directions, a harmony of reality visualization. But it is time for you and me to go. One last concept we permit ourselves to examine before we leave.

The technique of transforming a time creature who has completed the long Paradise climb into a being of eternity, teaches *The URANTIA Book*, involves a surrender of consciousness, *the terminal sleep of time* (12:5.4; 25:8.5; 26:11.6; 27:1.1-27:1.5; 113:3.4; 113:7.5). At the threshold of Paradise, an eternity being, a *supernaphim* called a *Complement of Rest*, enters the sleep *as one with the time being*, who subsequently awakens on Paradise as an *eternity being*. Visitors to Paradise who have not gone through this transforming sleep, relates *The URANTIA Book*, remain *beings of time* (12:5.4).

The Complement of Rest is described as a distant relative of the

seraphim. As the seraphim provides the hypothetical mindal amnion through which the human is transferred into the substance of a morontia being (113:3.4), the Complement of Rest, who spends a great amount of time getting to know the ascender, can be viewed in a multilevelate reality perspective as an ordinative impressate receiving the patternate of the now advocative ascender in order to transfer it to an independent ordinative life system.

Six - The Rainbow Swan

6.1. The Peak of the Rainbow Swan

THROUGH your being, and mine, and that of every human member of the universal family, flow the limitless energies of infinity. Over each questing human brow spreads a glow of spirital radiance. In each sincere human breast blossoms a soul nourished and guided by the warming rays of infinite unity. The Infinite is *real*. Religions reach for it. Human values reflect it. Men and women live their lives following cherished dreams of it.

There are those who tell of encountering a beautiful, rainbow-colored swan gliding through the void. To see it is to know the presence of that for which *names* are only clouding concepts. Nothing exists outside of it. Nothing came before it or follows after it. Its multihued parts, in graceful motion, are the primordials and finordials of all things.

Beyond the places shown on the maps of humankind, a great peak reaches to the stars. Here the Rainbow Swan calls those to whom it is to reveal its majestic passage. Those who have been to this peak cannot tell you the way. The steppingstones across which they labored were shrouded in mist, the handholds at which they strained, drifted in snow. The way to the peak of the Rainbow Swan is a finite contact with an infinite reality, whispered deep in the human soul. It may be touched in passing, but never captured.

6.2. The Call to the Peak of the Rainbow Swan

The Creator calls in many voices. Primalatemoost of these is the urge to

be real! Genuine! When one's perception of this plea becomes dulled by muffling layers of stilted sophistication and narrowed pragmatism, *existence*, in all of its invigorating tones and hues, is abandoned for some substitute that is only a fiction.

Sincerity is the soul attitude whereby one *offers* to others the *genuineness within oneself*.

Trust is the soul attitude whereby one *accepts* from others the *genuineness within them*.

Only *genuineness* is *reality*: all else is unreal.

Sincerity and *trust* are an attitude of *offering* reality and of *accepting* reality, respectively, *both* of which are required in order to be real. *Sincerity* extends one's *personal foundations* down to the *infinite bedrock*. *Trust* extends one's *personal ceiling* up to the *possibilities of infinity*. These two personal attributes are *necessary*, but not *sufficient*, in order for one to be real.

They are the *first prerequisite*.

Summon up in your imagination, if you will, an image of the sea of life: endless vitality and diversity, summoned into existence by the hand of the Creator and impelled toward individual and collective destiny. Visualize a bright current flowing through the sea of sentiency. This is the processional of the *children of light*, individuals who have heeded the call of the Rainbow Swan and are being guided into the realms of light and beauty. Draw near in imagination. Inspect the luminous faces. Do you see? The childlike innocence?

The call to the peak of the Rainbow Swan is the divine invitation to be *once more a child*, this time a *cosmic* child, imbued with *sincerity* and *trust*

admixed with *experience* and consciously chosen *values* of higher meaning.

6.3. Harkening to the Call

To hearken to the call of the Rainbow Swan is to build an ark for eternal occupancy by God. This vessel is not physical. It is the God-committed portion of one's existence.

How, you and I wonder, does one construct an ark for inhabitation by God?

With sincerity as one's foundation of being, we suddenly realize, as we review what we have learned about the peak of the Rainbow Swan. With trust as one's ceiling of being. In childlike innocence.

As you and I gaze with our inner eyes upon this relationship of *oneness-of-being* between two realities, one divine and the other mortal, we recognize it as *pseudo-expendence*; more specifically, *endo-estatism*, or *immanence*. And we understand the need to be *sincere* and *trusting*, for these two attitudes of reality sharing allow the functional alignment of the two diverse estates that is required for trans-estatism. In accordance with the law of expandent completion, as the Infinite *immanends* a mortal, that mortal *transcends* mortality, functioning *at the levelate of God*.

Thus you and I recognize a further prerequisite, beyond *sincerity* and *trust*, that one must meet in order to be *real: a relationship with God*.

A *builder* can proceed only as commissioned by an *architect*. One becomes commissioned to build an ark for God by entering into a *relationship with God* as one's *unifier . . . focalate . . . ruler . . . purpose of living . . . total motivation*. The reality of this relationship is infinitely tender, the archetype of the father-child bond.

As the awareness of this ineffable bonding penetrates into your consciousness and mine, we gaze back down the processional of the children of light to the point where distance shrinks it into imperceptibility. A wondrous thrill grips us with the dawning realization that *countless persons* have performed this act of supreme personal consecration through the ages, in incalculable situations of infinitely varied detail.

You and I ask ourselves in puzzlement: *how does one enter into such a relationship with the Infinite?*

And the answer echoes back in our hearts: *You speak the binding pact in your own words or thoughts now, as you are.* Whatever your state of *morality or sin, I will hear. I will cleanse. I will consecrate.*

A relationship requires *sincerity* on one's part and *trust* in the other. To enter into a relationship with the Infinite means to give oneself to him irrevocably, unreservedly, and forever. *Trust* the Infinite. Know that he *hears* when you speak; he *knows* your heart; he is *changeless* and *dependable*; he desires a relationship with *you*, his *child*, *now* and *as you are*. Having established a relationship with him, *never doubt it or your standing. Follow his guidance* as best you can and, with the untroubled trust that is your part of the relationship, *leave the rest to him.*

6.4. The Divine Image

Man and woman, enstructured, as they are, in the realities of multiple dimensions, can find numerous ways of viewing their relationship with the Infinite.

Some persons perceive their relationship with the Infinite in a purely *physical* context. There is stabilizing symmetry in the concept that one exists solely as a partate of the *Physical Absolute*. In this view, worlds, universes,

and persons march through the ages in an unbroken chain of cause and effect forged by *unvarying physical laws*.

Other individuals conceive of their relationship with the Infinite in terms of *mindal* reality. Intellectual satisfaction can be found in the idea that one is a cell in the *Absolute Mind*. This perspective conceives of all phenomena and all realities, including persons, as thoughts, or shadows of thoughts, in the *mind of the Infinite*.

Some persons visualize their relationship with the Creator as purely of *spirit*. One can in concept overcome the apparent inequities of existence and attain to the rule of righteousness by seeing oneself as a spirit partake in the *Spirit Absolute*. All things, in this view, are vitalized by the *Spirit of the Infinite*, which waters the inert vessels of existence with life and sets the sun of rectitude in the heavens.

Others see their relationship with God as one between two *persons*. Those who know the Infinite as the *Absolute Person* experience the joy of the truth, *he lives!* Some of these know the Infinite as *King*, others as *Lawgiver*, *Provider*, *Friend*, *Brother*, or *Father*. All order their lives around their individual perceptions of this truth, in so doing shaping their emotional framework, outlook on life, and expectations.

The Infinite is more than one's perception of him. There are corridors of infinity that a given person will never know, though they may be trodden by countless others. One knows in truth only the turns that one's *own life* has taken on the way to the peak of the Rainbow Swan. Others know only *their* trails. One can speak of—and perhaps evaluate, to some degree—only one's own experiences. None but the *Infinite* may rank the approaches and the lives on the wending adventure.

My perception of my relationship with the Infinite is that he is *my*

infinitely loving Father. Some others, I know, relate more with him as *King*. Yet others as *Judge*. I believe these things, too. Even if I did not, I can enjoy the thirst for righteousness of those who do. We are all comrades.

6.5. The Map of Light

Drift up in concept with me, if you will, to a position above the daily affairs of life. We float quietly, like two balloonists, out of range of the noise and pressure. See below us countless persons traveling their life's journeys on a moment-to-moment basis. They jerk randomly, convulsively, reacting to the things of the moment, following no plotted course.

Look closely. Observe how some individual paths, analyzed from our vertical advantage, are each a series of jagged redirections. Sometimes they reverse. On occasion they circle. They go *nowhere*.

The reason for the incoherency below us lies in the maps used. A *map* measures *position* in reference to a *center*, the selection of which is dependent on the architecture of the map. Every person pursues the journey of life by *consciously* or *unconsciously* using some *map*. The chart that naturally arises from life's experiences has *one's own being* as its center.

As you and I peer down below us, we see that each of the aimlessly moving persons is surrounded by a *hazy bubble* that *clouds the view* from within. The inside surface of the sphere is a *map* centered in the *individual*.

To attempt to travel using only a map centered in *oneself* is futile. Navigation requires a chart centered in a *fixed, changeless* feature of the world through which one travels.

See below us how *some* individuals travel *steady* paths. *Straight* they go, with evident *purpose*, from feature to feature of the terrain of life. Always

each proceeds consistently toward a single, distant light where the orderly paths all converge. The trails of these individuals, though distinct from one another, are mutually coherent and harmonious. Suddenly you and I recognize the flowing *summation of their paths* as the *processional of the children of light*, which we have seen before.

Observing one of these persons more closely, you and I detect that the individual carries a *map of light*, centered in *The Infinite One*. And we realize that *God* is the *one fixed, changeless reality*. The *map of light* is the map of *life*, with which one can travel limitlessly, with *absolute certitude*.

Our hearts leap as we follow the noble drama played out in the life of each child of light whom we observe. *High purposes and portents*, apparent in our skyborne view, are less visible from within the dusty plain of daily living. As our eyes adjust to the light toward which the children of light stream, we recognize the subtle fact that these persons do not *follow* the path of light: they *create* it in their passage. Their eyes always focus on the *living reality* of the *Infinite Father*, independent of futile, dry, formulaic routes.

From our eyrie, you and I perceive that the lives of the followers of the map of light are imbued with *thrilling relevance*. *High purpose*. And *true fulfillment*. And we realize that it is *these qualities* that the others below seek in vain, without knowing it. For these realities of light are *not attainable as goals*; they emerge naturally in the lives of those who plot their course through life from the map that is centered in the *Father of All*.

6.6. The Crystal Box

Travel in concept with me, if you will, to the geometric center of infinity. See, floating here, a crystal box, fashioned by the Creator and filled with treasures for his children, in abundance enough for all.

You and I gaze into the crystal box and behold the first of its treasures, the resolve to *hold out for the real*. One can be drawn into meaningless or temporary situations in the stream of time as if they possessed significance beyond the moment. To *hold out for the real* is to be free of smallnesses, greeds, self-deceptions, rationalizations, and other unrealities and to hearken instead to the call of *light* and *life*.

Within the firmament of the crystal box you and I discover the treasure of the *universal voice*. God speaks in all of the realities of his creation. The *scampering squirrel* bearing a precious peanut in his mouth is, to ears attuned to the universal voice, an invitation-instruction to *be diligent* in the pursuit of *one's ordained affairs* for God, others, and self. The irrepressible little *pine tree* bursting with cones is, in its *cone bearing*, *utterly industrious* in carrying out the task for which it was *created*. Listen and hear the universal voice saying through all of these, *Do you the same!*

See, among the treasures of the crystal box, the *deep currents*. Through the sea of life course invisible currents, each momentarily invested by the Infinite with the glow of *truth*. Sensing these currents and perceiving which bears truth in each passing instant, one can follow a succession of them like steppingstones through the confusion of temporal life.

Among the treasures of the crystal box you and I discover the *thirst for goodness*. To some persons, *goodness* is a *topic for discussion*. To others it is a *living reality* that gives life *meaning*. The thirst for goodness is the desire to *do good*.

The treasures of the crystal box are beyond final enumeration. You and I espy one more, the *heart of purity*. A pure heart is a gift from God, which one can have for the *asking*. It is an *attitude*, not a thing of ritual or abstinence. Once it is received, one can retain it simply by wanting to.

6.7. The Edge of Infinity

Throughout the sweep of galaxies and the whirl of planets, *nothing of time and space is fixed or immutable*. From within the temporal flow and the spatial blanket of relative existence, realities seem to surge into being from *nowhere*, only to *fade* and *vanish* again.

The finite, however, is a *mode of being*, embedded within the reaches of infinity. From a higher perspective, there *are* no beginnings or endings, only endless transformation.

Gaze with me in your imagination, if you will, at the incessant appearances and disappearings of realities within creation. Planets *swell* into being, then *vanish* through interaction with other space bodies. Civilizations *arise*, only to *fall* to earth and become blowing dust. Humans *come forth* from their mothers, then *close their eyes* in the final earthly sleep.

Our view is too close to follow the true trail of the realities involved. Let us drift up, in our visualizing, to a height whose perspective includes more of the panorama of being. Observe, from this increased elevation, wispy streamings in the scene below, not visible from close proximity. Each reality carried on the currents of time leaves behind it a *wake* which, shimmering and expanding, joins with reality wakes from other realities.

Keeping our eyes focused intently on the reality wakes as they fade, you and I detect faint stirrings, within the spaces where the reality wakes were, which gradually solidify and emerge to the light of being as *new realities*, or *temporo-precipitates*. Not *absolutely* new, but *relatively* new: reality consequences of the passage-of-being of the original realities, which *created* the reality wakes. And suddenly you and I understand that *the realities of creation* do not *appear* or *disappear*: they *transform*, through the coils of time, into *other realities*. The universe is a *cosmic butterfly* of many

parts, and *time* is the medium through which it waves its scintillating, metamorphosing wings.

Personality, upheld directly by the *Infinite Personality*, who is also the *Infinite Unifier*, always functions to *unify its constituent realities*. Some personalities are *infinite*, as the *Infinite Deities*. Some are *more than finite*, as *transcendent personalities*. And some are *finite*, as *mortal persons*. Some are *estate-progressive*, as mortals who, after death, *repersonalize in higher estate*, taking with them only the character consequences of their previous living and leaving, in the universe domains of their previous activity, spreading *reality wakes* and gradually appearing and transmuting *temporo-precipitates*.

As you and I study the reality transformations of temporo-precipitation, we gradually realize that *personalities* of mortal ascenders are exempt from the cycle of disappearance and reappearance through reality wakes. Each ascending personality periodically detaches itself from its associated cluster of personality realities and reattaches itself, like a celestial comet's head, to a different ensemble of cosmic reality. *Personality* is the *reality organizer* and *unifier* of the cosmos. It can function at any levelate of being. Existing at the dimensionless line where the temporal and finite meet the eternal and infinite, personality is the *edge of infinity*.

Personality's dimension of action is *choice*. *Volition*. *Action selection based on values*. *Goals* are not *values*, they are *means to ends*. As you and I gaze, in our imaginations, at the endless reality transactions of life, we perceive that *choice* is sometimes abandoned for *reaction*. Cultural or environmental circumstance can cause mere *conformance* to appear to be personal *volition*.

Contemplating the magical function of *choice*, you and I resolve *never*

to abandon this *gift of the Infinite*.

6.8. The Gentle Kiss

There is an attribute of life that I call the *gentle kiss*. It touches one in innumerable moments, in all of life's activities. It is the Creator speaking through the universe, saying:

I love you.

All is well.

I am here.

It all fits together.

Behold and be glad.

The Infinite is perfectly unified. The personality of infinity is one with the absolutes of physicality, mindality, and spirituality—actual and potential. The dimensions are parts of the *One*. The Rainbow Swan, timeless, beginningless, endless, *unutterably real*, glides through the infinity and eternity of its own being. Its parts are the Absolutes, within which all things have their existence.

A person approaches the Infinite through the *Infinite Father*, the *personality of infinity*. One is reborn through the Father into a spirital world, entranceway to an eternal, multidimensional universe of actual and potential spirit, mind, and physic where *service, joy, fulfillment, and existence* itself are all words signifying the same thing.

Our journey together is closing. You and I prepare to launch apart once again on the seas of infinity. The object of our trek has been not only to perceive the changing landscapes that we have traversed, but more importantly to sense the *changeless realities beneath*. If I have described

badly or perceived mistakenly, no matter. The *shared intent* was enough. Whatever may have been good in what I have said, *the Infinite exceeds that immeasurably*.

In the end, the Great Teacher of All will crown every diligent student with success. The treasure of our comradely sojourn is a thing of heart, soul, and spirit that joins persons, no matter how different their concepts, to each other and to the Infinite.

When you look up, somewhere in the Rainbow Swan you will see me.

And I, looking up into the Rainbow Swan, will see you.

As you and I leave the *URANTIA Book* pearl behind us, we feel refreshed and energized by the concepts we have encountered. We soar aloft in *Orgo*, the great sea shrinking beneath us and fading from our conceptual eyes—but never from our hearts.

Contents

[A Note to the Reader](#)

[Introduction](#)

[One - The Diamond Ladder](#)

- 1.1. [Levelates and Structurates](#)
- 1.2. [Homolevelate Unities and Homoleveate Triates](#)
- 1.3. [The Homolevelate Law of Triate Identity](#)
- 1.4. [Heterolevelate Unities](#)
- 1.5. [Subunital Translevelence](#)
- 1.6. [Multiunities](#)
- 1.7. [Heterolevelate Triates](#)
- 1.8. [Fractiality](#)
- 1.9. [Poly-Biunities](#)
- 1.10. [Versal Relationships](#)
- 1.11. [The Heterolevelate Law of Triate Identity](#)
- 1.12. [Trans-Estatism](#)
- 1.13. [Periphonic Transonates](#)
- 1.14. [Unitence](#)

1.15. [Unifiates](#)

1.16. [Trinates](#)

[Two - The Spoked Hub](#)

2.1. [Nontemporal Source Relationships](#)

2.2. [Fields and Field Triates](#)

2.3. [Levelum Inceptus](#)

2.4. [Segmentation](#)

2.5. [Levelum Segmentus](#)

2.6. [Condensation](#)

2.7. [Levelum Condensus](#)

2.8. [The Structiv Statums](#)

2.9. [Levelum Structus](#)

2.10. [Dimensionum Spiritus](#)

2.11. [Dimensionum Mindus](#)

2.12. [Primality](#)

2.13. [Dimensionum Personalus](#)

2.14. [Dimensionum Materialus](#)

2.15. [Dimensionum Integralus](#)

2.16. [Aprimality](#)

2.17. [Dimensionum Apersonalus](#)

2.18. [Dimensionum Amaterialus](#)

2.19. [Dimensionum Aintegralus](#)

Three - The Flame Shaper

- 3.1. [Time](#)
- 3.2. [Motion](#)
- 3.3. [Emulative Time](#)
- 3.4. [Ordinative Time](#)
- 3.5. [Exemplative Time](#)
- 3.6. [Emulative Time and Advocative Time](#)
- 3.7. [The Significance of the Statums](#)
- 3.8. [Originality](#)
- 3.9. [Viton](#)
- 3.10. [Formon and Multon](#)
- 3.11. [The Ordinative Aprimalons](#)
- 3.12. [Infinitum](#)
- 3.13. [Infinivum](#)
- 3.14. [The Cycle of Creation](#)

Four - The Chasm Conquered

- 4.1. [Harmonates](#)
- 4.2. [The Seven Faces of Oron](#)
- 4.3. [Transates](#)
- 4.4. [Transcepts](#)
- 4.5. [Transceptual Reality](#)

- 4.6. [Values and Personality](#)
- 4.7. [The Soul](#)
- 4.8. [Directates](#)
- 4.9. [Mindate Statics](#)
- 4.10. [Mindate Dynamics](#)
- 4.11. [Multilevelate Life](#)

[Five - The Pearl Stringer](#)

- 5.1. [The Sacred Ocean](#)
- 5.2. [The *Tao Te Ching*](#)
- 5.3. [*The URANTIA Book*: Primal Reality](#)
- 5.4. [*The URANTIA Book*: Levels of Existence](#)
- 5.5. [*The URANTIA Book*: Creator Personalities](#)
- 5.6. [*The URANTIA Book*: Continuum Morontius](#)
- 5.7. [*The URANTIA Book*: Morontia Reality](#)
- 5.8. [*The URANTIA Book*: The Morontia Life](#)
- 5.9. [*The URANTIA Book*: Guardian Seraphim and the Soul](#)
- 5.10. [*The URANTIA Book*: Trinities](#)
- 5.11. [*The URANTIA Book*: Finaliter Trinitization](#)
- 5.12. [*The URANTIA Book*: The Paradise Trinity](#)
- 5.13. [*The URANTIA Book*: The Deity Embrace](#)
- 5.14. [*The URANTIA Book*: To Enter Paradise](#)

Six - The Rainbow Swan

- 6.1. [The Peak of the Rainbow Swan](#)
- 6.2. [The Call to the Peak of the Rainbow Swan](#)
- 6.3. [Hearkening to the Call](#)
- 6.4. [The Divine Image](#)
- 6.5. [The Map of Light](#)
- 6.6. [The Crystal Box](#)
- 6.7. [The Edge of Infinity](#)
- 6.8. [The Gentle Kiss](#)

List of Illustrations

One - The Diamond Ladder

- Figure 1.1. [Homolevelate Unity](#)
- Figure 1.2. [Homolevelate Triate](#)
- Figure 1.3. [Heterolevelate Unity](#)
- Figure 1.4. [Heterolevelate Triate](#)
- Figure 1.5. [The Unitogrates](#)
- Figure 1.6. [Open Portrayal of a Duo-Biunity](#)
- Figure 1.7. [Closed Portrayal of a Duo-Biunity](#)
- Figure 1.8. [Poly-Biunity \(Closed Portrayal\)](#)
- Figure 1.9. [The Versal Disk \(Overational Perspective\)](#)
- Figure 1.10. [The Versal Disk \(Partational Perspective\)](#)
- Figure 1.11. [The Versal Hexagon](#)
- Figure 1.12. [The Versal Cube](#)
- Figure 1.13. [The Monotronic Sheet in the Versal Cube](#)
- Figure 1.14. [The Duotronic Sheet in the Versal Cube](#)
- Figure 1.15. [Monotronic and Duotronic Sheets in the Versal Cube](#)
- Figure 1.16. [The Versal Cube Seen from a Corner](#)
- Figure 1.17. [The Periphonic Transonates](#)

Figure 1.18. [Phasialital Aspects of Unitent Multiunities](#)

Figure 1.19. [Trinitivity](#)

Figure 1.20. [Phasialital Aspects of Trinitivities](#)

Two - The Spoked Hub

Figure 2.1. [The Genolevelates](#)

Figure 2.2. [The Genoplanes](#)

Figure 2.3. [Inceptum](#)

Figure 2.4. [Segmentration](#)

Figure 2.5. [The Segmentive Levelate](#)

Figure 2.6. [Physium](#)

Figure 2.7. [Structure of the Condensive Levelate](#)

Figure 2.8. [Dynal Basis of the Statums](#)

Figure 2.9. [Condentration](#)

Figure 2.10. [Focophysicum](#)

Figure 2.11. [Focophysicum, showing Multo-Unity](#)

Figure 2.12. [Focophysicum \(Multo-Unity and Sublevelates\)](#)

Figure 2.13. [Difflophysicum \(Multo-Unity and Sublevelates\)](#)

Figure 2.14. [Multophysicum, showing Multo-Unity](#)

Figure 2.15. [The Structive Levelate, Statums Dominant](#)

Figure 2.16. [Structive Levelate, Genoplanes Dominant](#)

Figure 2.17. [The Statal Physical Universes](#)

Figure 2.18. [Ordinophysicum](#)

- Figure 2.19. [Exemplophysicum](#)
- Figure 2.20. [Emulophysicum](#)
- Figure 2.21. [Advocophysicum](#)
- Figure 2.22. [Physicum](#)
- Figure 2.23. [Physicum, showing Multo-Unity](#)
- Figure 2.24. [Physicum, showing Multo-Unity and Statums](#)
- Figure 2.25. [Anprimality](#)
- Figure 2.26. [Primality](#)
- Figure 2.27. [Aprimality](#)
- Figure 2.28. [The Reosic Wheel](#)
- Figure 2.29. [The Primational Helix](#)

Three - The Flame Shaper

- Figure 3.1. [Originality](#)
- Figure 3.2. [The Three Ordinate Primalons](#)
- Figure 3.3. [The Three Ordinate Aprimalons](#)
- Figure 3.4. [The Six Ordinate Unalons](#)
- Figure 3.5. [The Seven Ordinate Infinitons](#)
- Figure 3.6. [The Unalonic Helix](#)
- Figure 3.7. [Infinitum \(Co-Biunital Portrayal\)](#)
- Figure 3.8. [Infinitum \(Details\)](#)
- Figure 3.9. [Persospirium](#)
- Figure 3.10. [Matereophysium](#)

Figure 3.11. [Anprimavum \(Co-Biunital Portrayal\)](#)

Figure 3.12. [Anprimavum \(Bi-Synthal Triunital Portrayal\)](#)

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